Stamdon in the
romitie of Staff

¶ *Certaine Sermons ap-*
poynted by the Queenes Ma-
iestie, to be declared and readde, by al Parsons,
Vicars, and curates, euery Sunday and Holy
daye in their churches: and by her Gra-
ces aduice perused and ouerseene,
for the better vnderstanding
of the simple
people.
Newely imprinted in partes,
according as is mentio-
ned in the booke of
comon prayers.
1574.

Cum priuilegio Regiæ
Maiestatis.

4.° N. ~~[illegible]~~ 28 Jur.

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James Powl[illegible]

Bee ke the loning word
open him luke and with
his fauor and his grace
God send him in heauen
to haue a place Amen
By me James Powler
of [illegible] lin

The Preface.

Onſideryng howe neceſſarye it is, that the woord of God, whiche is the onely foode of the ſoule, and that moſte excellent lyght that we muſte walke by, in this our moſte daungerous pilgrimage, ſhoulde at all conuenient tymes be preached vnto the people, that therby they may both learne their ducty towards God, their prince, and their neighbours, accordyng to the mind of the holy ghoſt expreſſed in the Scriptures: And alſo to auoyde the manifold enormities which heretofore by falſe doctrine haue crepte into the Churche of God: and howe that all they which are appoynted Miniſters, haue not the gift of preaching ſufficiently to inſtructe the people whiche is committed vnto them, wherof groweth inconueniences might riſe, and ignoraunce ſtyll be mainteyned, if ſome honeſt remedy be not ſpeedily founde and prouided. The Queenes moſte excellent Maieſtie, tenderyng the ſoule health of her louing ſubiectes, and the quieting of their conſciences, in the cheefe and principal poyntes of Chriſtian religion, and willyng alſo by the true ſetting foorth and pure declaryng of Gods

worde, whiche is the principal guide and leader vnto al godlineſſe and vertue, to expel and driue away aſwel al corrupt, vitious, and vngodly lyuing, as alſo erronious and poyſoned doctrines, tendyng to ſuperſtition and idolatrie: hath by the aduice of her moſte honourable counſaylours, for her diſcharge in this behalfe, cauſed a booke of Homilies, whiche heretofore was ſet foorth by her moſte louing brother, a Prince of moſte woorthy memory Edwarde the ſixt, to be printed anewe, wherin are conteyned certayne wholeſome and godlye exhortations, to moue the people to honour and worſhyp almighty God, and diligently to ſerue hym, euery one according to their degree, ſtate, and vocation. At whiche Homilies her Maieſtie commaundeth, and ſtraightly chargeth al perſons, vicars, curates, and all other hauing ſpiritual cure, euery ſunday and holy day in the yere, at the miniſtring of the holy communion, or if there be no cõmunion miniſtred that day, yet after the Goſpel and Crede, in ſuch order and place as is appoynted in the booke of Common prayers, to read and declare to their pariſhioners plainly and diſtinctly one of the ſaid Homilies, in ſuch order as thei ſtand in the boke, except there be a ſermon, according as it is inioyned in the booke of her hyghnes Iniunctions, and then for that cauſe onely, and for none other, the reading of the ſaide Homilie to be deferred vnto the next ſunday or holy day folowing. And when the foreſaid booke of Homilies is read ouer, her Maieſties pleaſure is, that the ſame be repeated & read againe, in ſuche like ſort as was before preſcribed. Furthermore, her highnes cõmaun-

deth

deth, that notwithstandyng this order, the said Ecclesiastical persons shal reade her maiesties Iniunctions, at such times, and in such order as is in the boke therof appoynted. And that the Lordes prayer, the Articles of the fayth, and the ten commaundementes, be openly read vnto the people, as in the said Iniunctions is specified, that al her people, of what degree or condition so euer they be, may learne howe to inuocate and cal vpon the name of God, & know what duety they owe both to God and man: so that they may pray, beleeue, and woorke accordyng to knowledge, whyle they shal liue here, and after this lyfe be with him that with his blood hath bought vs all. To whom with the father and the holy Ghoste, be all honour and glorye for euer. Amen.

A fruiteful exhortation to the readyng and knowledge of holy Scripture.

The prayse of holy scripture.

NO a Christian man there can be nothyng eyther more necessarye or profitable, then the knowlege of holy scripture: forasmuch as in it is conteyned Gods true woorde, settyng foorth his glory, and also mans duetie. And there is no trueth nor doctrine necessary for our iustification and euerlastyng saluation, but that is (or may be) drawen out of that fountayne & well of trueth. Therfore as many as be desirous to enter into the ryght and perfect way vnto God, must apply their myndes to know holy scripture, without the whiche, they can neyther sufficiently knowe God and his wyll, neyther their office and duetie. And as drinke is pleasant to them that be drye, and meate to them that be hungrye: so is the readyng, hearyng, searchyng, and studyng of holy scripture, to them that be desirous to know god or themselues, and to doo his wyll. And their stomackes only doo loth and abhorre the heauenly knowledge & foode of Gods woord, that be so drowned in worldly vanities, that they neyther fauour GOD, nor any godlynes: for that is the cause why they desyre such vanities, rather then the true knowledge of God. As they that are sicke of an ague, what so euer they eate and drinke (though it be neuer so pleasaunte) yet

The perfection of holy scripture.

The knowlege of holy Scripture is necessarye.

To whom the knowlege of holy Scripture is sweete & pleasaunt.

Who be enimies to holy scripture.

An apte similitude, declaring of whom the Scripture is abhorred.

yet it is as bitter to them as woormewood, not for the bitternesse of the meate, but for the corrupt and bitter humour that is in their owne tongue and mouth: euen so is the sweetenesse of Gods woorde bitter, not of it selfe, but only vnto them that haue their mindes corrupted with long custome of sinne and loue of this world. Therfore forsakyng the corrupt iudgement of fleshly men, which care not but for their carkasse: let vs reuerently heare and reade holy Scriptures, whiche is the foode of the soule. Let vs diligently searche for the well of lyfe in the bookes of the new & olde testament, and not runne to the stinking puddles of mens traditions (deuised by mans imagination) for our iustification and saluation. For in holy scripture is fully conteyned what we ought to doo, and what to eschew, what to beleeue, what to loue, and what to looke for at Gods handes at length. In these bookes wee shall finde the father from whom, the sonne by whom, & the holy ghoste, in whom al thinges haue their being & keeping vp, and these three persons to be but one God and one substaunce. In these bookes wee may learne to knowe our selues, how vile and miserable wee be, and also to knowe God, howe good he is of hym selfe, and howe he maketh vs and all creatures partakers of his goodnesse. We maye learne also in these bookes to know Gods will and pleasure, as much as (for this present time) is conuenient for vs to knowe. And (as the great clarke and godly preacher Saint Iohn Chriſoſtome sayth) whatsoeuer is required to saluation of man, is fully conteyned in the scripture of God. He that is ig-

An exhortation vnto the diligẽt readyng & searching of the holy Scripture. Matth. 4.

The holy scripture is a sufficient doctrine for our saluation.

What thinges wee may learne in the holy scripture.

 norant

norant, may there learne and haue knowledge. He that is harde harted, and an obstinate sinner, shall there find euerlasting tormentes prepared of Gods iustice, to make him afrayd, and to mollifie or soften hym. He that is oppressed with miserie in this worlde, shal there finde releefe in the promises of euerlasting life, to his great consolation & comfort. He that is wounded by the deuyll vnto death, shall finde there medicine whereby he may be restored againe vnto health. If it shall require to teache any trueth, or reproue false doctrine, to rebuke any vice, to commend any vertue, to geue good counsaile, to cõfort, or to exhort, or to doo any other thing requisite for our saluation: al those thinges (sayth Saint Chrisostome) we may learne plentifully of the scripture. There is (saith Fulgentius) abundantly ynough both for men to eate, and children to sucke. There is what so euer is meete for all ages, and for al degrees and sortes of men. These bokes therfore ought to be much in our hands, in our eyes, in our eares, in our mouthes, but most of al in our harts. For the scripture of God is the heauenly meate of our soules, the hearyng and keepyng of it maketh vs blessed, sanctifyeth vs, and maketh vs holy, it turneth our soules, it is a light lantern to our fete, it is a sure, stedfast, and euerlasting instrument of saluation: it geueth wisedome to the humble and lowly hartes: it comforteth, maketh glad, cheereth, and chearisheth our cõscience: it is a more excellent iewel or treasure, then any golde or pretious stone: it is more swete then hony or hony combe: it is called the best part which Mary did chose, for it hath

Holy scripture ministreth sufficient doctrine for al degrees and ages.

Matth. 4.
Luke. 3.
Iohn. 17.
Psal. 19.

What commodities and profites the knowledge of holy scripture bringeth.

Luke. 10.

in

in it euerlaſting comfort. The wordes of holy ſcripture be called words of euerlaſting life: for they be Gods inſtrument, ordeyned for the ſame purpoſe: they haue power to turne through Gods promiſe, and they be effectual through Gods aſſiſtance, and (being receiued in a faythful harte) they haue euer an heauenly ſpiritual worcking in them: they are liuely, quick, & mighty in operation, & sharper then any two edged ſword, & entreth through, euen vnto the diuiding aſunder of the ſoule & the ſpirite, of the ioyntes & the marow. Chriſt calleth him a wiſe builder, that buildeth vpō his word, vpon his ſure and ſubſtantial fundation. By this word of God, we ſhalbe iudged: for the worde that I ſpeake (ſaith Chriſte) is it that ſhal iudge in the laſt day. He that keepeth the worde of Chriſt, is promiſed the loue & fauour of God, & that he ſhalbe the dwelling place or temple of the bleſſed trinitie. This word, whoſoeuer is diligent to reade, and in his harte to print that he readeth, the great affection to the tranſitory thinges of this world ſhalbe miniſhed in him, & the great deſire of heauenly things (that be therin promiſed of God) ſhal increaſe in him. And there is nothing that ſo much ſtrengtheneth our fayth, and truſt in God, that ſo much keepeth vp innocencie & purenes of the hart, and alſo of outward godly lyfe & conuerſation, as continual readyng & recordyng of Gods word. For that thing which (by continual vſe of readyng of holy ſcripture, and diligent ſearchyng of the ſame) is deepely printed and grauen in the harte, at length turneth almoſte into nature. And moreouer, the effect and vertue of Gods word

Iohn. 6.

Coloſſ. 3.

Hebr. 4.

Matth. 7.

Iohn. 12.

Iohn. 14.

is,

is, to illuminate the ignorannte, and to geue more
lyght vnto them that faythfullye and diligentlye
reade it, to comfort their hartes, and to encourage
thē to perfourme that which of God is commaun-
ded. It teacheth patience in all aduersitie, in pros-
1. Reg. 14. perittie, humblenesse, what honor is due vnto God,
2. Pa. 20. what mercy and charitie to our neighbour. It ge-
1. Cor. 15. ueth good counsayle in all doubtfull thynges. It
1. Iohn. 5. sheweth of whom we shal looke for ayde and helpe
in all perils, and that God is the onely geuer of vic-
torye in all battailes and temptations of our enī-
mies, bodily and ghostly. And in readyng of Gods
Who profite most in reading Gods worde. worde, he most profiteth not alwayes, that is moste
ready in turning of ỹ booke, or in saying of it with-
out the booke, but he that is moste turned into it,
that is most inspired with the holy ghoste, moste in
his harte and life altered and chaunged into that
thing whiche he readeth: he that is dayly lesse and
lesse proude, lesse wrathful, lesse couetous, and lesse
desirous of worldly and vaine pleasures: he that
dayly (forsaking his olde vitious life) increaseth in
vertue more and more. And to be short, there is no-
thyng that more mayntaineth godlynesse of the
mynd, and driueth away vngodlynesse, then dooth
the continual reading or hearing of Gods word, if
it be ioyned with a godly mynd, & a good affection,
Esai. 5. to know & folow Gods wyll. For without a single
Matt. 22. eye, pure intent, and good mynde, nothyng is allo-
1. Cor. 14. wed for good before God. And on the other side, no-
What incommodities the ignorannce of Gods worde bringeth. thing more darkneth Christe and the glory of God,
nor bryngeth in more blindenesse, and all kindes of
vices, then dooth the ignorannce of Gods worde.

The

The seconde part of the Sermon of the holy Scripture.

IN the firſt part of this ſermō, which exhorteth to the knowledge of holy ſcripture, was declared wherefore the knowledge of the ſame is neceſſary and profitable to all men. And that by the true knowledge & vnderſtandyng of ſcripture, the moſte neceſſary poyntes of our duetie towardes God and our neyghbours are alſo knowen. Now as concerning ỹ ſame matter, you ſhall heare what foloweth. If we profeſſe Chriſte, why be we not aſhamed to be ignorant in his doctrine? Seeing that euery man is aſhamed to be ignoraunt in that learning whiche he profeſſeth. That man is aſhamed to be called a Philoſopher, which readeth not the bookes of philoſophie, and to be called a lawier, and aſtronomer, or a phiſition, that is ignorant in the bookes of law, Aſtronomie, and Phiſicke. Howe can any man then ſay that he profeſſeth Chriſt and his religion, if he wil not apply him ſelf (as farre foorth as he can or may conueniently) to reade and heare, and ſo to knowe the bookes of Chriſtes Goſpell and doctrine. Although other ſciences be good, and to be learned, yet no man can denye, but this is the cheefe, & paſſeth al other incomparably. What excuſe ſhall wee therfore make (at the laſt day before Chriſt) that delight to reade or heare mens fantaſies and inuentions, more then his moſt holy Goſpel: & wyl finde no time to do that which cheefly (aboue al things) we ſhould do, and wyl rather reade other thinges, then that, for the whiche we ought rather to leaue

Gods woord excelleth al ſciences.

readyng

readyng of all other thynges. Let vs therefore apply our selues, as farre forth as we can haue time and leasure, to know Gods worde, by diligent hearing and reading therof, as many as profesſe God, and haue fayth and truſte in hym. But they that haue no good affection to Gods worde (to colour this their fault) allege commonly two vayne and faigned excuſes. Some goe about to excuſe them by their owne frailnes and fearfulnes, saying that they dare not reade holy Scripture, leaſt through their ignorauncе, they ſhould fall into any errour. Other pretend that the difficultie to vnderſtand it, & the hardnes therof is ſo great, that it is meete to be read only of clarkes & learned men. As touching the firſt: Ignorance of gods word, is the cauſe of al errour, as Chriſte him ſelfe affirmed to the Saduces, saying that they erred, becauſe they knewe not the ſcripture. How ſhould they then eſchew errour, that wyl be ſtyl ignorаunt? And how ſhoulde they come out of ignorance, that wil not read nor heare that thing which ſhould geue them knowlege? He that nowe hath moſt knowledge, was at the firſte ignorаunt, yet he forbare not to reade, for feare he ſhoulde fall into errour: but he diligently read, leaſt he ſhould remaine in ignorаunce, & through ignorance in errour. And if you wil not know þ trueth of God (a thing moſt neceſſary for you) leaſt you fal into errour, by þ ſame reaſon you may then lie ſtil, and neuer goe, leſt (if you goe) you fal in the myre: nor eate any good meate, leſt you take a ſurfeit, nor ſowe your corne, nor labour in your occupation, nor vſe your marchaundiſe, for feare you loſe your

Maine excuſes diſſwadyng frō the knowledge of Gods woord. The fyrſte.

The ſeconde.

Matth.22.

ſeede,

seede, your labour, your stocke, & so by that reason, it shoulde be best for you to liue idelly, and neuer to take in hande to doo any maner of good thing, lest peraduenture some euyl thing may chaunce thereof. And if you be afrayde to fal into errour, by readyng of holy scripture: I shal shewe you howe you may reade it without daunger of errour. Reade it humbly with a meeke & a lowly harte, to thintent you may glorifie God, and not your selfe, with the knowledge of it: & reade it not without dayly prayeing to God, that he woulde direct your readyng to good effecte: and take vpon you to expounde it no further, then you can plainely vnderstande it. For (as saint Augustine sayth) the knowledge of holye scripture, is a great, large, and a high place, but the doze is very low: so that the high & arrogant man can not runne in, but he must stoope lowe, & humble hym selfe, that shal enter into it. Presumption & arrogancie is the mother of al errour: and humilitie nedeth to feare no errour. For humilitie wyl only search to knowe the trueth, it wil searche, & wyl bring togeather one place with an other: & where it can not find out the meaning, it wyl pray, it wil aske of other that knowe, and wyll not presumpteously and rashly define any thing whiche it knoweth not. Therfore the humble man may search any trueth boldely in the scripture, without any daunger of errour. And if he be ignoraunt, he ought the more to reade and to search holy scripture, to bring hym out of ignoraunce. I say not nay, but a man may prosper with only hearing, but he may much more prosper both with hearyng & readyng. This

Howe moste commodiously and without al perylI the holy scripture is to be readde.

haue

haue I sayde, as touchyng the feare to reade, throughe ignorauunce of the person. And concernyng the hardenesse of scripture, he that is so weake that he is not able to brooke strong meate: yet he may sucke the sweete and tender milke, and deferre the rest vntyll he waxe stronger, and come to more knowledge. For God receyueth the learned and vnlearned, and casteth awaye none, but is indifferent vnto all. And the scripture is full, as well of lowe valleyes, playne wayes, and easie for euerye man to vse, and to walke in: as also of hygh hilles and mountaynes, whiche fewe menne can climbe vnto. And who so euer geeueth his mynde to holy Scriptures, with diligent studye and burnyng desyre, it can not be (sayth Saint Iohn Chrisostome) that he shoulde be leaft without helpe. For eyther God almighty wyl sende him some godly Doctour to teache him, as he dyd to instructe Eunuchus, a noble man of Æthiope, and treasurer vnto Quene Candace, who hauyng a great affection to reade the Scripture (although he vnderstoode it not) yet for the desire that he had vnto Gods woorde, God sent his Apostle Philip to declare vnto hym the true sense of the Scripture that he readde: or els if wee lacke a learned man to instructe and teache vs, yet God him selfe from aboue wyl geeue light vnto our myndes, and teach vs those thyngs whiche are necessarye for vs, and wherein wee be ignorauunte. And in an other place, Chrisostome sayth, that mans humane and worldly wisedome or science, needeth not to the vnderstandyng of Scripture, but the reuelation of the holy Ghoste, who

Scripture in some places is easie, & in some places harde to be vnderstande.

God leaueth no man vntaught, that hath a good wyl to knowe his woorde.

How the knowledge of the scripture maye be attained vnto.

who inſpireth the true meaning vnto them, that with humilitie and diligence do ſearche therefore. He that aſketh, ſhal haue, and he that ſeeketh ſhall fynde, and he that knocketh, ſhall haue the dooꝛe open. If we reade once, twiſe, oꝛ thꝛiſe, and vnderſtande not, let vs not ceaſſe ſo, but ſtyll continue readyng, pꝛayeing, aſkyng of other, and ſo by ſtyll knockyng, (at the laſt) the dooꝛe ſhalbe opened (as ſaint Auguſtine ſayth.) Although manye thynges in the Scripture be ſpoken in obſcure myſteries, yet there is nothing ſpoken vnder darke myſteries in one place, but the ſelfe ſame thing in other places is ſpoken moꝛe familiarly and plainely, to the capacitie both of learned and vnlearned. And thoſe thynges in the ſcripture that be playne to vnderſtande, and neceſſarye foꝛ ſaluation, euerye mans duetie is to learne them, to pꝛinte them in memoꝛie, and effectually to exerciſe them. And as foꝛ the darke myſteries, to be contented to be ignoꝛaunt in them, vntyll ſuche time as it ſhal pleaſe God to open thoſe thynges vnto hym. In the meane ſeaſon, if he lacke eyther aptneſſe oꝛ opoꝛtunitie, God wyll not impute it vnto his follie: but yet it behoueth not, that ſuch as be apt, ſhould ſet aſyde readyng, becauſe ſome other be vnapte to reade: neuertheleſſe, foꝛ the hardneſſe of ſuche places, the readyng of the whole ought not to be ſet aparte. And bꝛeefely to conclude (as Sainte Auguſtine ſayth) by the ſcripture, all menne be amended, weake men be ſtrengthned, and ſtrong menne be comfoꝛted. So that ſurely none be enimies to the readyng of Gods wooꝛd, but ſuche as eyther be ſo

Matth. 7.

A good rule for the vnderſtanding of ſcripture.

No man is excepted from the knowledge of Gods wyll.

What perſons would haue ignoꝛaunce to continue.

ſo ignorant, that they knowe not howe holeſome a thyng it is: or els be ſo ſicke, that they hate the moſte comfortable medicine, that ſhoulde heale them: or ſo vngodly, that they woulde wiſhe the people ſtil to continue in blyndneſſe and ignorance of God.

The holy ſcripture is one of Gods cheefe beneſites.

Thus we haue breefly touched ſome part of the commodities of Gods holy woorde, whiche is one of Gods cheefe and principall benefites, geuen and declared to mankynd here in earth. Let vs thanke God hartily, for this his great and ſpeciall gyfte, beneficiall fauour, and fatherly prouidence. Let vs be glad to reuiue this pretious gifte of our heauenly father. Let vs heare, reade, and knowe theſe holy rules, iniunctions, and ſtatutes of our Chriſtian religion, and vppon that, we haue made profeſſion to God at our baptiſme. Let vs with feare and reuerence, laye vp in the cheſt of our hartes, theſe neceſſary and fruitefull leſſons. Let vs nyght and daye muſe, and haue meditation and contemplation in them. Let vs ruminate, and (as it were) chewe the cudde, that wee maye haue the ſweete iewle, ſpiritual effect, mary, hony, hymel, taſt, comforte, and conſolation of them. Let vs ſtaye, quiet, and certifie our conſciences, with the moſte infallible certaintie, trueth, and perpetuall aſſurance of them. Let vs pray to God (the onely auctheur of theſe heauenly ſtudies) that wee maye ſpeake, thinke, beleue, liue, and depart hence, according to the wholeſome doctrine and verities of them. And by that meanes in this woorld we ſhal haue Gods defence, fauour, and grace, with the vnſpeakeable

The right reading, vſe, and fruiteful ſtudying in holy ſcripture.

Pſalm. 50.

ſolace

solace of peace, and quietnesse of conscience: and after this miserable lyfe, we shal enioy the endlesse blisse and glory of heauen: whiche he graunt vs al, that dyed for vs al, Jesus Christ: to whom with the father and the holy ghoste, be all honour and glory, both nowe and euerlastingly. Amen.

¶ A Sermon of the miserie of all *mankinde, and of his condemnation* to death euerlasting, by his owne sinne.

THE holy ghost, in wrytyng the holy Scripture, is in nothing more diligent, then to pull downe mans vayne glory and pride, whiche of al vices is moste vniuersally grafted in all mankynde, euen from the fyrst infection of our fyrst father Adam. And therefore we reade in many places of Scripture, many notable lessons agaynst this olde rooted vice, to teache vs the most commendable vertue of humilitie, howe to knowe our selues, and to remember what we be of our selues. In the boke of Genesis, almyghtie God geueth vs all a title and name in our great Graundfather Adam, whiche ought to warne vs all to consyder what we be, whereof we be, from whence we came, and whyther we shall, saying thus, In the sweate of thy face shalt thou eate thy bread, tyl thou be turned agayne into the grounde, for out of it wast thou taken, in as much Gene. 3.

as thou art dust, into dust shalt thou be turned a-
gayne. Here (as it were in a glasse) we may learne
to knowe our selues to be but grounde, earth, and
ashes, and that to earth and ashes we shal returne.

Also, the holy Patriarch Abraham dyd well re-
member this name and title, dust, earth, and ashes,
appoynted and assigned by God to all mankynde:
and therefore he calleth hym selfe by that name,
when he maketh his earnest prayer for Sodome &
Iudic.4. Gomorre. And we reade that Judith, Esther, Job,
and.9. Jeremie, with other holy men and women in the
Iob.13. olde Testament, dyd vse sackcloth, and to caste dust
Iere.6. and ashes vppon their heades, when they bewai-
and.25. led their sinfull lyuyng. They called and cryed to
God for helpe and mercy, with such a ceremonie of
sackcloth, dust, and ashes, that thereby they myght
declare to the whole worlde, what an humble and
lowly estimation they had of them selues, and how
well they remembred their name and title afore-
sayde, their vile corrupt frayle nature, dust, earth,
Sapi.7. and ashes. The booke of wysdome also wyllyng to
pul downe our proude stomackes, moueth vs dili-
gently to remember our mortall and earthly gene-
ration, whiche we haue all of hym that was fyrste
made: and that al men, as wel kinges as subiectes,
come into this worlde, and goe out of the same in
lyke sort; that is, as of our selues ful miserable, as
we may daily see. And almighty god commaunded
his Prophet Esai to make a Proclamation, & crye
to the whole worlde: and Esai asking, what shal I
Esai.40. crye? The Lorde answeared, Crye, that all flesshe
is grasse, and that al the glory therof, is but as the

floure

floure of the feeld, when the grasse is withered, the floure falleth away, when the wynde of the Lorde bloweth vpon it. The people surely is grasse, the whiche dryeth vp, and the floure fadeth away. And the holy prophete Job, hauyng in hym selfe great experience of the miserable and sinfull estate of man, doeth open the same to the worlde in these wordes. Man (sayth he) that is borne of a woman, lyuing but a short tyme, is full of manifolde miseries, he springeth vp lyke a floure, and fadeth agayne, banishing away as it were a shadowe, and neuer continueth in one state. And doest thou iudge it meete (O Lord,) to open thyne eyes vpon suche a one, and to bryng hym to iudgement with thee? Who can make hym cleane, that is conceiued of an vncleane seede: and al men of their euylnesse, and natural proneuesse, be so vniuersally geuen to sinne, that (as the Scripture sayth) God repented that euer he made man. And by sinne his indignation was so much prouoked against the world, that he drowned al the world with Noes fludde (except Noe him selfe, and his litle housholde.) It is not without great cause, that the scripture of God doeth so many times cal al men here in this world, by this word, earth. O thou earth, earth, earth, sayth Jeremie, heare ye word of the Lord. This our right name, calling, & title earth, earth, earth, pronounced by the Prophet, sheweth what we be in deede, by what so euer other style, tytle, or dignitie, men doo cal vs. Thus he plainely named vs, who knoweth best, both what we be, and what we ought of ryght to be called. And thus he setteth vs forth, Iob. 14. Gene. 5. 6. Ierem. 14.

speakyng by his faythful Apostle Saint Paul, All men, Iewes and Gentiles, are vnder sinne, there is none ryghteous, no not one: there is none that vnderstandeth, there is none that seketh after god, they are all gonne out of the way, they are all vnprofitable, there is none that doeth good, no not one: their throate is an open sepulchre, with their tongues they haue vsed craft and deceite, the poyson of serpentes is vnder their lyppes, their mouth is ful of cursyng and bytternesse, their feete are swyft to shed blood: destruction and wretchednesse are in their wayes, and the way of peace haue they not knowen, there is no feare of GOD before
Roma. 11. their eyes. And in an other place, Saint Paul
Galath. 3. wryteth thus. God hath wrapped all nations in
Ephes. 2. vnbeleefe, that he myght haue mercie on al. The Scripture shutteth vp al vnder sinne, that the promise by the faith of Iesu Christ, should be geuē vnto them that beleeue. Saint Paul in many places payneteth vs out in our colours, calling vs the children of the wrath of God whē we be borne: saying also that we can not thynke a good thought of our selues, muche lesse can we say well, or doo well of our selues. And the wise man saith in the booke of Prouerbes. The iust man falleth seuen tymes a
Pro. 24. day. The most tried & approued man Iob feared al
Luke. 1. his workes. Saint Iohn Baptist being sanctified in his mothers wombe, and prayed before he was borne, beyng called an Angell, and greate before the Lorde, fylled euen from his byrth with the holy ghoste, the preparer of the way of our Sauiour Christe, and commended of our Sauiour Christe,

to

to be more then a Prophete, and the greatest that euer was borne of a woman, yet he playnly graunteth that he had neede to be washed of Christe, he woorthily extolleth and glorifieth his Lorde and maister Christ, and humbleth him selfe as vnwor- Mat.3.
thie to vnbuckle his shoes, and geueth all honour and glory to God. So doeth Saint Paul both ofte and euidently confesse him selfe, what he was of him selfe, euer geuing (as a most faithful seruant) al praise to his Maister & Sauiour. So doeth blef- 1.Iohn.1.
sed Saint Iohn the Euangelist, in the name of and.2.
him selfe, & of all other holy men (be they neuer so iust) make this open confession, If we say we haue no sinne, we deceiue our selues, & the trueth is not in vs: If we knowledge our sinnes, God is faithful and iust to forgeue vs our sinnes, and to cleanse vs from all vnrighteousnesse: If we say, we haue not sinned, we make him a lyer, and his woorde is not in vs. Wherefore, the wyse man in the booke called Ecclesiastes, maketh this true and generall Eccle.7.
confession: There is not one iust man vpon the earth that doth good, and sinneth not. And Saint Psalm.53.
Dauid is ashamed of his sinne, but not to confesse his sinne. How oft, how earnestly, and lamentably doeth he desyre Gods great mercy for his great offences, and that God shoulde not enter into iudgement with him: And againe, howe wel weygheth this holy man his sinnes, when he confesseth that Psalm.119.
they be so many in number, and so hyd, and harde to vnderstande, that it is in maner vnpossible to knowe, vtter, or number them: Wherefore, he ha- Psalm.19.
uing a true, earnest, and deepe contemplation and

consyderation of his synnes, and yet not comming to the bottome of them, he maketh supplication to God, to forgeue him his priuie secrete hyd synnes: to the knowledge of the whiche he canne not atteyne vnto. He weygheth ryghtly his synnes from the original roote, and spring head, perceyuing inclinations, prouocations, styrringes, stynges, buddes, braunches, dregges, infections, tastes, feelynges, and sentes of them to continue in hym
Psalm. 51. styll. Wherefore he sayth, Marke, and beholde, I was conceyued in sinnes: He sayth not sinne, but in the plural number, sinnes, for as much as out of one (as fountayne) springeth all the rest. Our
Mark. 10. Sauiour Christe sayth, There is none good, but
Luke. 18. God, and that we can doo nothyng that is good
Iohn. 15. without him, nor no man can come to the father,
Luke. 17. but by him. He commaundeth vs al to say, that we be vnprofitable seruauntes, when we haue done all that we can doo. He preferreth the peni-
Luke. 18. tent Publicane, before the proude, holy, and glori-
Math. 9. ous Pharisee. He calleth him selfe a Phisition, but not to them that be whole, but to them that be sicke, and haue neede of his salue for their sore. He teacheth vs in our prayers, to reknowledge our selues sinners, and to aske ryghteousnesse and deliueraunce from al euylles, at our heauenly fathers
Math. 12. hande. He declareth that the sinnes of our owne hartes, doo defyle our owne selues. He teacheth that an euil woorde or thought deserueth condemnation, affyrming that we shall geue an accompte
Math. 10. for euery idle woord. He saith, He came not to saue, but the sheepe that were vtterly lost, and caste a-

way.

way. Therefore fewe of the proude, iust, learned, wyse, perfecte, and holy Phariſees, were ſaued by hym, because they iuſtified them ſelues by their counterfaite holineſſe before men. Wherfore (good people) let vs beware of ſuch hypocriſie, vayneglorie, and iuſtifying of our ſelues.

The ſecond part of the Sermon of the miſery of man.

FOr as much as the true knowledge of our ſelues is very neceſſarie, to come to the ryght knowledge of GOD, ye haue heard in the laſte reading, howe humbly all godly menne alwayes haue thought of them ſelues, and ſo to thynke and iudge of them ſelues, are taught of God their Creatour, by his holy word. For of our ſelues we be Crabtrees, that can bryng fooꝛth no apples. We be of our ſelues of ſuche earth, as can bryng fooꝛth but weedes, nettles, brambles, bryers, cockle, and darnell. Our fruites be declared in the fyfth Chapter to the Galathians. We haue neyther fayth, charitie, hope, patience, chaſtitie, noꝛ any thyng els that good is, but of GOD, and therefore theſe vertues be called there, the fruites of the holy ghoſte, and not the fruites of man. Let vs therefore acknowledge our ſelues before GOD (as we be in deede) miſerable and wretched ſinners. And let vs earneſtly repente, and humble our ſelues hartyly, Galath. 5.

and crye to God for mercy. Let vs al confesse with mouth and hart, that we be full of imperfections: Let vs knowe our owne workes, of what imperfection they be, and then we shall not stande foolishly and arrogantly in our owne conceites, nor chalenge any parte of iustification by our merites or woorkes. For truely there be imperfections in our best woorkes: we doo not loue GOD so muche as we are bounde to doo, with all our hart, minde, and power: we doo not feare God so much as we ought to doo: we doo not pray to God, but with great and many imperfections: we geue, forgeue, beleue, liue, and hope vnperfectly: we speake, thinke, and doo vnperfectly: we fyght agaynst the deuyl, the worlde, and the flesh vnperfectly. Let vs therefore not be ashamed to confesse playnely our state of imperfection: yea, let vs not be ashamed to confesse imperfection, euē in al our owne best woorkes. Let none of vs be ashamed to say with holy Saint Peter, I am a sinful man. Let vs say with the holy prophet Dauid, We haue sinned with our fathers, we haue done amisse and dealt wickedly. Let vs all make open confession with the prodigal sonne to our father, & say with him, We haue sinned agaynst heauen, and before thee (O father) we are not worthy to be called thy sonnes. Let vs all say with holy Baruch, O Lorde our God, to vs is woorthyly ascribed shame and confusion, and to thee righteousnesse: We haue sinned, we haue done wickedly, we haue behaued our selues vngodly in al thy righteousnesse. Let vs al say with the holy prophet Daniel, O Lord, righteousnesse belongeth

Luke.6.

Psal.106.

Luke.25.

Baruch. 2.

Daniel. 9.

to

to thee, vnto vs belongeth confusion. We haue sinned, we haue ben naughtie, we haue offended, we haue fledde from thee, we haue gone backe from al thy preceptes and iudgements. So we learne of al good men in holy scriptures, to humble our selues, and to exalt, extol, praise, magnifie, & glorifie God.

Thus we haue heard howe euyll we be of our selues: howe, of our selues, and by our selues, we haue no goodnesse, helpe, nor saluation: but contrarywyse, sinne, damnation, & death euerlasting: which if we deepely weygh and consyder, we shall the better vnderstand the great mercy of God, and howe our saluation commeth onely by Christ. For in our selues (as of our selues) we finde nothyng, whereby we may be deliuered from this miserable captiuitie, into the whiche we were cast, through the enuie of the deuyll, by breaking of Gods commaundement, in our first parent Adam. We are al become vncleane, but we al are not able to cleanse our selues, nor to make one another of vs cleane. We are by nature the chyldren of Gods wrath, but we are not able to make our selues the chyldren and inheritours of Gods glory. We are sheepe that runne astraye, but we can not of our owne power come agayne to the sheepefolde, so great is our imperfection and weakenesse. In our selues therfore may not we glory, whiche (of our selues) are nothyng but synfull: Neyther may we reioyce in any woorkes that we doo, which al be so vnperfect and vnpure, that they are not able to stande before the righteous iudgement seate of God, as the holy prophet Dauid saith, Enter not into iudgement with thy

1. Cor. 3.

Psal. 50.

Ephes. 2.

1. Pet. 2.

Psal. 141.

thy seruant (O Lord) for no man that lyueth shall
2. Cor. 1. be found ryghteous in thy syght. To God therfore
must we flee, or els shal we neuer fynde peace, rest,
and quietnesse of conscience in our hartes. For he
is the father of mercies, and God of al consolation.
Psalm. 130. He is the Lorde, with whom is plenteous redemp-
tion: He is the God whiche of his owne mercy sa-
ueth vs, and setteth out his charitie and exceeding
loue towardes vs, in that of his owne voluntarie
goodnesse when we were perished, he saued vs, and
prouided an euerlastyng kyngdome for vs. And all
these heauenly treasures are geuen vs, not for our
owne deseртes, merites, or good dedes (whiche of
our selues we haue none, but of his mere mercie
freely. And for whose sake? Truely for Jesus Chri-
stes sake, that pure & vndefiled Lambe of God. He
is that dearely beloued sonne, for whose sake God
is fully pacified, satisfied, and set at one with man.
Iohn. 1. He is the Lambe of God, whiche taketh away the
1. Pet. 2. sinnes of the world, of whom only it may be true-
ly spoken, that he dyd all thynges well, and in his
mouth was found no craft nor subtiltie. None but
Iohn. 1. he alone may say, The Prince of the worlde came,
and in me he hath nothyng. And he alone may al-
Iohn. 8. so say, Which of you shal reproue me of any fault?
Heb. 8. He is the high and euerlastyng Priest, which hath
offered him selfe once for all vppon the aulter of the
crosse, and with that one oblation hath made per-
fecte for euermore them that are sanctified. He is
the alone mediatour betweene God & man, which
1. Iohn. 2. payde our raunsome to GOD with his owne
blood, and with that hath he cleansed vs all from
synne.

synne. He is the Physition whiche healeth all our diseases. He is that Sauiour whiche saueth his people from all their sinnes: To be short, he is that flowyng and most plenteous fountayne, of whose fulnesse al we haue receyued. For in him alone are al the treasures of the wisdome and knowledge of God hyden. And in hym, and by hym, haue we from God the father all good thynges partey-nyng eyther to the body or to the soule. O howe muche are we bounde to this our heauenly father for his great mercies, which he hath so plenteously declared vnto vs in Christ Jesu our Lord and Sa-uiour? What thankes woorthie, and sufficient can we geue to him? Let vs all with one accorde burst out with ioyful voyces, euer prayeng and magni-fying this Lord of mercie, for his tender kyndnesse shewed vnto vs in his dearly beloued sonne Jesus Christe our Lorde. Math. 1.

Hytherto haue we heard what we are of our selues: very synfull, wretched, and damnable. Agayne, we haue heard howe that of our selues, and by our selues, we are not able eyther to thinke a good thought, or woorke a good deede, so that we can synde in our selues no hope of saluation, but rather what so euer maketh vnto our destruction. Agayne, we haue heard the tender kyndnesse and great mercy of God the father towardes vs, and howe beneficial he is to vs for Christes sake, with-out our merites or desertes, euen of his owne mere mercy and tender goodnesse. Nowe, howe these exceedyng great mercyes of GOD, set abrode in Christe Jesu for vs, be obteyned, and howe we

be

be deliuered from the captiuitie of sinne, death, and hell, it shal more at large (with Gods helpe) be declared in the next Sermon. In the meane season, yea, and at all tymes let vs learne to knowe our selues, our frayltie and weakenesse, without any crakyng or boastyng of our owne good deedes and merites. Let vs also knowledge the exceedyng mercy of GOD towardes vs, and confesse, that as of our selues commeth all euyll and damnation: so lykewyse of him commeth al goodnesse and saluation, as God him selfe sayth by the Prophet Osee:

Osee. 13. O Israel, thy destruction commeth of thy selfe, but in me only is thy helpe and comfort. If we thus humbly submit our selues in the sight of GOD, we may be sure that in the time of his visitation, he wyl lift vs vp vnto the kyngdome of his dearly beloued sonne Christ Iesu our Lord: To whom, with the father, and the holy ghost, be all honour and glorie for euer. Amen.

¶ A Sermon of the ſaluation of mankynde, by onely Chriſte our Sauiour, from ſinne and death euerlaſtyng.

BEcauſe all men be ſinners and offenders againſt God, & breakers of his lawe and commaundementes, therefore can no man by his owne actes, workes, & deedes, (ſeme they neuer ſo good) be iuſtified, & made ryghteous before God: but euery man of neceſſitie is conſtrayned to ſeeke for an other righteouſneſſe or iuſtification, to be receiued at Gods owne handes, that is to ſay, the forgeuenelle of his ſinnes and treſpalles, in ſuche thynges as he hath offended. And this iuſtification or ryghteouſneſſe, whiche we ſo receiue of Gods mercy and Chriſtes merites, embraced by fayth, is taken, accepted, and allowed of God, for our perfect and full iuſtification. For the more full vnderſtandyng hereof, it is our partes and duetie euer to remember the great mercy of GOD, howe that (all the worlde beyng wrapped in ſinne by breaking of the law) GOD ſent his onely ſonne our Sauiour Chriſte into this worlde, to fulfyl the lawe for vs, and by ſheddyng of his moſte pretious blood, to make a ſacrifice and ſatiſfaction, or (as it may be called) amendes to his father for our ſinnes, to aſſwage his wrath and indignation conceyued againſt vs for the ſame. In ſo much that infants being baptiſed, and dying in their infancie, are by this ſacrifice waſhed from their ſinnes, brought to gods fauour, and made his chyldren, and inheritours of his kyng-

The efficacie of Chriſtes paſſion and oblation.

kyngdome of heauen. And they whiche in acte or deede doo synne after their baptisme, when they turne againe to God vnfainedly, they are likewise washed by this sacrifice from their sinnes, in suche sorte, that there remayneth not any spot of sinne, that shalbe imputed to their daumation. This is that iustification or righteousnes which S. Paul speaketh of, when he sayth, No man is iustified by the workes of the law, but freely by fayth in Iesus Christe. And agayne he sayth, We beleeue in Iesu Christe, that we be iustified freely by the fayth of Christe, and not by the workes of the law, because that no man shalbe iustified by the workes of the lawe. And although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome payde therefore at al. But here may mans reason be astonyed, reasonyng after this fashion. If a raunsome be payde for our redemption, then is it not geuen vs freely. For a prisoner that payeth his raunsome, is not let goe freely, for if he goe freely, then he goeth without raunsome: for what is it els to goe freely, then to be set at libertie without payment of raunsome. This reason is satisfied by the great wyledome of God in this mysterie of our redemption, who hath so tempered his iustice & mercy togeather, that he would neither by his iustice condempne vs vnto the euerlasting captiuitie of the deuil, and his prison of hel, remediles for euer without mercy, nor by his mercy deliuer vs clearely, without iustice or payment of a iust raunsome: but with his endelesse mercy he ioyned his moste bryght and equall iustice. His

Galat.2.

Obiection.

Answeare.

great

great mercy he shewed vnto vs in deliuering vs from our former captiuitie, without requyring of any raunsome to be payde, or amendes to be made vpon our partes, whiche thing by vs had ben impossible to be done. And where as it laye not in vs that to doo, he prouided a raunsome for vs, that was, the moste pretious body & blood of his owne moste deare & best beloued sonne Jesu Christ, who beside this raunsome, fulfylled the lawe for vs perfectly. And so the iustice of God and his mercy did embrace togeather, and fulfilled the mysterie of our redemption. And of this iustice and mercy of God knit togeather, speaketh S. Paul in the third Chap. to the Romanes, Al haue offended, and haue neede of the glory of God, but are iustified freely by his grace, by redemption which is in Jesu Christe, whom God hath sent foorth to vs for a reconciler & peacemaker, through fayth in his blood, to shewe his righteousnes. And in the tenth Chap. Christ is the ende of the lawe vnto righteousnesse, to euery man that beleeueth. And in the eyght Chap. That which was impossible by ỹ lawe, in as much as it was weake by the flesh, god sending his owne son, in the similitude of sinfull flesh, by sinne damned sinne in the flesh, that the righteousnesse of the law myght be fulfilled in vs, whiche walke not after the flesh, but after the spirite. In these foresayde places, the Apostle toucheth specially three things, whiche must goe togeather in our iustification. Vpon Gods part, his great mercy and grace: vpon Christes parte, iustice, that is, the satisfaction of Gods iustice, or the price of our redemption, by the offering

Roma. 3.

Rom. 10.

Roma. 8.

Three thinges must goe togeather in our iustification.

offeryng of his body, and sheddyng of his blood, with fulfyllyng of the lawe perfectly and throughly, and vpon our part true and lyuely fayth in the merites of Jesu Christ, which yet is not ours, but by Gods workyng in vs: So that in our iustification, is not onely Gods mercie and grace, but also his iustice, whiche the Apostle calleth the iustice of GOD, and it consysteth in payyng our raunsome, and fulfyllyng of the lawe, and so the grace of God doeth not shut out the iustice of God in our iustification, but onely shutteth out the iustice of man: that is to say, the iustice of our workes, as to be merites of deseruyng our iustification. And therefore Saint Paul declareth here nothyng vpon the behalfe of man, concernyng his iustification, but onely a true and lyuely fayth, which neuertheleſſe is the gift of God, and not mans only worke, without God. And yet that fayth doeth not shut out repentaunce, hope, loue, dread, and the feare of God, to be ioyned with fayth in euery man that is iustifyed, but it shutteth them out from the office of iustifying. So that although they be al present togeather in hym that is iustified, yet they iustifie not altogeather: Nor the fayth also doeth not shut out the iustice of our good workes, necessarily to be done afterwardes of duetie towardes God, (for we are moste bounden to serue God, in doing good deedes, cõmaunded by him in his holy Scripture, al the dayes of our lyfe:) But it excludeth them, so that we may not doo them to this intent, to be made good by dooyng of them. For all the good workes that we can doo, be vnperfect, and therfore not

How it is to be vnderstande, that fayth iustifyeth without workes.

not able to deſerue our iuſtification: but our iuſtification doth come freely by the mere mercy of god, and of ſo great and free mercy, that whereas al the worlde was not able of their ſelues to pay any part towardes their raunſome, it pleaſed our heauenly father of his infinite mercye, without any our deſert or deſeruyng, to prepare for vs the moſte pretious iewels of Chriſtes body & blood, whereby our raunſome might be fully payde, the lawe fulfilled, and his iuſtice fully ſatisfyed. So that Chriſte is nowe the ryghteouſneſſe of all them that truely do beleeue in hym. He for them payde their raunſome by his death. He for them fulfylled the lawe in his lyfe. So that nowe in hym, and by him, euery true Chriſtian man may be called a fulfiller of the lawe: for as muche as that whiche their infirmitie lacked, Chriſtes Juſtice hath ſupplyed.

¶ *The ſeconde part of the Sermon* of Saluation.

YE haue hearde of whom all menne oughte to ſeeke their iuſtification and ryghteouſneſſe, and howe alſo this ryghteouſneſſe commeth vnto menne by Chriſtes death and merites: ye hearde alſo how that three thinges are required to the obteyning of our righteouſneſſe: that is, Gods mercy, Chriſtes Juſtice, and a true and a lyuely fayth, out of the whiche fayth ſpringeth good woorkes. Alſo before was declared at large, that no man can be iuſtifyed by

his owne good woꝛkes, that no man fulfylleth the lawe, accoꝛdyng to the full requeſt of the lawe.

Galat.2. And Saint Paul in his Epiſtle to the Galathians pꝛoueth the ſame, ſayeing thus, If there had ben any lawe geuen whiche coulde haue iuſtified, verily righteouſneſſe ſhoulde haue benne by the lawe. And agayne he ſayth, If ryghteouſneſſe be by the lawe, then Chꝛiſte dyed in vayne. And agayne he ſayth, You that are iuſtified by the lawe, Epheſ.2. are fallen away from grace. And furthermoꝛe he wꝛiteth to the Epheſians on this wiſe, By grace are ye ſaued through fayth, and that not of your ſelues, foꝛ it is the gyfte of God, and not of woꝛkes, leaſte any man ſhoulde gloꝛye. And to be ſhoꝛte, the ſumme of all Paules diſputation is this: that yf iuſtice comme of woꝛkes, then it commeth not of grace: and if it comme of grace, then it commeth not of woꝛkes. And to this ende tendeth all the Pꝛophetes, as Saint Peter ſayth in the tenth of Actes.10. the Actes, Of Chꝛiſte al the Pꝛophetes (ſayth ſaint Peter) do witneſſe, that through his name, all they that beleeue in hym, ſhall receyue the remiſſion of ſinnes. And after this wiſe to be iuſtifyed onely by this true and lyuely fayth in Chꝛiſte, ſpeaketh all the olde and auncient Auctheurs, both Greekes and Latines. Of whom I wyll ſpecially rehearſe thꝛee, Hillary, Baſil, and Ambroſe. Saint Hillary ſaith theſe woꝛdes plainely in the .ix. Canon vpon Matthewe, Fayth only iuſtifieth. And Saint Baſil a Greeke auctheur, wꝛiteth thus, This is a perfect & a whole reioycing in God, when a man aduaunceth not hym ſelfe foꝛ his owne righteouſneſſe, but know-

Fayth onely iuſtifieth, is the doctrine of olde Doctours.

knowledge him ſelfe to lacke true iuſtice & ryghteouſneſſe, & to be iuſtified by the only faith in Chriſt. And Paul (ſayth he) dooth glorye in the contempte of his owne ryghteouſneſſe, and that he looketh for the righteouſneſſe of God, by fayth. Philip. 3.

Theſe be the very woordes of Saint Baſil. And Saint Ambroſe, a Latine Aucthour, ſayth theſe woordes, This is the ordinaunce of God, that they whiche beleeue in Chriſte, ſhould be ſaued without woorkes, by fayth onely, freely receyuing remiſſion of their ſinnes. Conſider diligently theſe woordes, Without woorkes by fayth only, freely we receyue remiſſion of our ſinnes. What canne be ſpoken more playnely, then to ſaye, That freely without woorkes by fayth onely, wee obteyne remiſſion of our ſinnes. Theſe, and other lyke ſentences, that wee be iuſtifyed by fayth onely, freely, and without woorkes, wee doo reade of tymes in the moſte beſt and auncient writers. As beſyde Hillarye, Baſil, and Saint Ambroſe before rehearſed: wee reade the ſame in Origene, Saint Chryſoſtome, Saint Cyprian, Saint Auguſtine, Proſper, Oecumenius, Phocius, Bernardus, Anſelme, and many other Aucthours, Greeke, and Latine. Neuertheleſſe, this ſentence, That wee be iuſtified by fayth onely, is not ſo meant of them, that the ſayde iuſtifyeing fayth is alone in man, without true repentaunce, hope, charitie, dreade, and the feare of GOD, at anye tyme and ſeaſon. Nor when they ſaye, That wee be iuſtified freely, they meane not that wee ſhoulde or myght afterwarde be ydle, and that nothyng ſhoulde be required on

Fayth alone, howe it is to be vnderſtande.

our partes afterwarde: Neyther they meane not ſo to be iuſtifyed without our good woꝛkes, that wee ſhoulde do no good woꝛkes at all, lyke as ſhalbe moꝛe expꝛeſſed at large hereafter. But this ſayeing, that we be iuſtifyed by fayth onely, freely, and without woꝛkes, is ſpoken foꝛ to take away clearelye all merite of our woꝛkes, as beyng vnable to deſeruе our iuſtification at Gods handes, and thereby moſte playnely to expꝛeſſe the weakeneſſe of man, and the goodneſſe of God, the great infirmitie of our ſelues, and the myght and poweꝛ of God, the imperfectneſſe of our owne woꝛkes, and the moſte aboundaunt grace of our Sauiour Chꝛiſte, and theꝛefoꝛe wholly to aſcribe the merite and deſeruyng of our iuſtification, vnto Chꝛiſte only, and his moſt pꝛetious bloodſheadding. This fayth the holy Scꝛipture teacheth: this is the ſtrong Rocke and fundation of Chꝛiſtian Religion: this doctrine all olde and auncient aucthours of Chꝛiſtes Churche do appꝛoue: this doctrine aduaunceth & ſetteth foꝛth the true glozy of Chꝛiſte, and beateth downe the vayne glozye of man: this, whoſoeuer denyeth, is not to be counted foꝛ a chꝛiſtian man, noꝛ foꝛ a ſetter foꝛth of Chꝛiſtes glozy: but foꝛ an aduerſary to Chꝛiſt and his Goſpel, & foꝛ a ſetter foꝛth of mens vayne glozy. And although this doctrine be neuer ſo true (as it is moſt true in deede) that wee be iuſtifyed freely without all merite of our owne good woꝛkes (as Saint Paule dooth expꝛeſſe it) and freely by this liuely and perfect fayth in Chꝛiſt only (as the auncient aucthours vſe to ſpeake it) yet this true doctrine muſt be alſo truely

The profite of the doctrine of fayth onely iuſtifyeth.

What they be that impugne the doctrine of fayth onely iuſtifyeth.

truely vnderſtande and moſt playnely declared, leſt carnal men ſhould take vntuſtly occaſion thereby, to lyue carnally after the appetite and wyll of the worlde, the fleaſhe, and the deuyll. And becauſe no man ſhoulde erre by miſtakyng of this doctrine, I ſhall playnely and ſhortly ſo declare the ryght vnderſtandyng of the ſame, that no man ſhall iuſtlye thynke that he maye thereby take any occaſion of carnall libertie, to folowe the deſyres of the fleaſhe, or that thereby any kynde of ſinne ſhalbe committed, or any vngodly liuing the more vſed.

A declaration of this doctrine of fayth without woorkes iuſtifieth.

Firſt, you ſhal vnderſtande, that in our iuſtification by Chriſte, it is not al one thyng, the office of God vnto man, and the office of man vnto GOD. Iuſtification is not the office of man, but of God, for man can not make hym ſelfe ryghteous by his owne woorkes, neyther in parte, nor in the whole, for that were the greateſt arrogancy and preſumption of man, that Antechriſte coulde ſet vp againſt God, to affirme that a man myght by his owne woorkes, take awaye and purge his owne ſinnes, and ſo iuſtifie hym ſelfe. But in iuſtification is the office of God onely, and is not a thing whiche wee render vnto hym, but whiche wee receiue of hym: not which wee geue to hym, but which wee take of him, by his free mercy, and by the onely merites of his moſt dearely beloued ſonne, our only redeemer, ſauiour, and iuſtifier Jeſus Chriſt: ſo that the true vnderſtandyng of this doctrine, Wee be iuſtifyed freely by fayth without woorkes: or that, wee be iuſtified by fayth in Chriſt onely: is not that this our owne acte, to beleeue in Chriſt, or this our fayth in

Iuſtification is the office of God onely.

Chriſte, whiche is within vs, dooth iuſtifie vs, and deſerue our iuſtification vnto vs (for that were to counte our ſelues to be iuſtified by ſomme acte or vertue that is within our ſelues) but the true vnderſtanding and meaning therof, is, that although wee heare Gods woorde, and beleeue it, although wee haue fayth, hope, charitie, repentaunce, dread, and feare of God within vs, and doo neuer ſo many good woorkes therunto: yet we muſt renounce the merite of all our fayde vertues, of fayth, hope, charitie, and al our other vertues and good deedes, whiche we eyther haue done, ſhall doo, or can doo, as thinges that be farre too weake & inſufficient, and vnperfect, to deſerue remiſſion of our ſinnes, and our iuſtification, and therefore wee muſt truſt only in Gods mercy, and that ſacrifice whiche our hygh prieſt and ſauiour Chriſte Jeſus the ſonne of God once offered for vs vpon the croſſe, to obteyne thereby Gods grace, and remiſſion, as well of our originall ſinne in Baptiſme, as of all actuall ſinne committed by vs after our baptiſme, yf wee truely repent, and turne vnfaignedly to him againe. So that as S. Iohn Baptiſt, although he were neuer ſo vertuous and godly a man, yet in this matter of forgeuyng of ſinne, he dyd put the people from hym, & appoynted them vnto Chriſt, ſayeing thus vnto them, Beholde, yonder is the lambe of God, which taketh away the ſinnes of the worlde: euen ſo, as great and as godly a vertue as the liuely fayth is, yet it putteth vs from it ſelfe, and remitteth or appoynteth vs vnto Chriſte, for to haue only by hym remiſſion of our ſinnes, or iuſtification.

Iohn. 1.

So

So that our fayth in Chriſt (as it were) ſayth vnto vs thus, It is not I that take awaye your ſinnes, but it is Chriſt only, and to him onely I ſende you for that purpoſe, forſakyng therein all your good vertues, woordes, thoughtes, and woorkes, and only puttyng your truſte in Chriſte.

The thirde parte of the ſermon of Saluation.

IT hath ben manifeſtly declared vnto you, that no man can fulfyll the lawe of God, and therefore by the lawe al men are condemned: whereuppon it foloweth neceſſarylye, that ſomme other thyng ſhould be required for our ſaluation then the lawe: and that is a true and a lyuely fayth in Chriſte, bryngyng foorth good woorkes, and a life according to Gods commaundementes. And alſo you hearde the auncient aucthours myndes of this ſayeing, Fayth in Chriſte onely iuſtifieth man, ſo playnely declared, that you ſee, that the verye true meanyng of this propoſition or ſayeing, Wee be iuſtified by fayth in Chriſte onely, (according to the meanyng of the olde auncient aucthours) is this: We put our fayth in Chriſte, that wee be iuſtifyed by him onely, that wee be iuſtified by Gods free mercye, & the merites of our Sauiour Chriſte onely, and by no vertue or good woorke of our owne, that is in vs, or that we can be able to haue or to do, for to deſerue the ſame:

Chriſt hym ſelfe onely beyng the cauſe meritꝛioous thereof.

Here you perceyue many wooꝛdes to be vſed to auoyde contention in wooꝛdes with them that delyght to bꝛaule about wooꝛdes, and alſo to ſhewe the true meanyng, to auoyd euyll takyng, and miſunderſtandyng: and yet peraduenture all wyll not ſerue with them that be contentious: but contenders wyll euer foꝛge matters of contention, euen when they haue none occaſion thereto. Notwithſtandyng, ſuche be the leſſe to be paſſed vppon, ſo that the reſt maye pꝛofite, whiche wyll be moꝛe deſirous to know the trueth, then (when it is plaine yenough) to contende about it, and with contentious and captious cauillation, to obſcure and darken it. Trueth it is, that our owne woꝛkes doo not iuſtifie vs, to ſpeake pꝛoperly of our iuſtification, (that is to ſaye) our wooꝛkes doo not merite oꝛ deſerue remiſſion of our ſinnes, and make vs of vniuſt, iuſt befoꝛe God: but God of his owne mercy, thꝛough the onely merites and deſeruinges of his ſonne Jeſus Chriſte, dooth iuſtifie vs. Neuertheleſſe, becauſe fayth doth directly ſende vs to Chriſte foꝛ remiſſion of our ſinnes, and that by fayth geeuen vs of God, wee embꝛace the pꝛomiſe of Gods mercy, and of the remiſſion of our ſinnes, (whiche thyng none other of our vertues oꝛ wooꝛkes pꝛoperly dooth) theꝛefoꝛe Scripture vſeth to ſaye, that fayth without wooꝛkes dooth iuſtifie. And foꝛ as muche that it is all one ſentence in effecte, to ſaye fayth without wooꝛkes, and onely fayth dooth iuſtifie vs, theꝛefoꝛe the olde auncient Fathers of the

churche

churche from tyme to time, haue vttered our iustification with this speach, Only faith iustifieth vs: meanyng none other thyng then Saincte Paul meant, when he sayde, Fayth without woorkes iustifieth vs. And because all this is brought to passe through the onely merites and deseruynges of our Sauiour Christe, and not through our merites, or through the merite of any vertue that we haue within vs, or of anye woorke that commeth from vs: therfore in that respect of merite and deseruing, we forsake (as it were) altogeather againe fayth, woorkes, and al other vertues. For our owne imperfection is so great, through the corruption of originall sinne, that all is vnperfect that is within vs: fayth, charitie, hope, dread, thoughtes, woordes, and woorkes, and therfore not apt to merite and deserue any part of our iustification for vs. And this fourme of speaking vse we, in the humbling of our selues to God, and to geue all the glory to our Sauiour Christe, which is best woorthy to haue it.

Here you haue hearde the office of God in our iustification, and howe we receyue it of him freely, by his mercye, without our desertes, through true and liuely fayth. Nowe you shall heare the office and duetie of a Christian man vnto God, what we ought on our part to render vnto God againe, for his great mercye and goodnesse. Our office is, not to passe the tyme of this present lyfe vnfruitefully and idelly, after that wee are baptised or iustifyed, not caryng howe fewe good woorkes we doo, to the glory of God, and profite of our neyghbours: much lesse is it our office, after that wee be once made Christes

They that preache fayth onely iustifieth, doo not teache carnal libertie or that we shoulde doo no good woorkes.

Christes members, to lyue contrarye to the same, makyng our selues members of the deuyll, walkyng after his inticementes, and after the suggestions of the worlde and the fleashe, whereby wee knowe that wee doo serue the worlde and the deuyll, and not God. For that fayth whiche bryngeth forth (without repentaunce) eyther euyll woorkes, or no good woorkes, is not a ryght, pure, and lyuely fayth, but a dead, deuilishe, counterfayte, and faigned faith, as Saint Paul and Saint James call it. For euen the deuyls knowe and beleue that Christe was borne of a virgin, that he fasted fourty dayes and fourty nightes without meate and drynke, that he wrought all kynde of myracles, declaryng him selfe very God: they beleeue also, that Christe for our sakes suffered most paineful death, to redeeme vs from euerlastyng death, and that he rose agayne from death the thirde daye: they beleue that he ascended into heauen, and that he sytteth on the ryght hande of the father, and at the last ende of this worlde shal comme againe and iudge both the quicke and the dead. These articles of our fayth the deuyls beleeue, and so they beleeue al thinges that be written in the newe and olde Testament to be true: and yet for all this fayth, they be but deuyls, remaynyng styll in their damnable estate, lackyng the verye true Christian fayth. For the right and true Christian fayth is, not onely to beleeue that holy Scripture, and all the forsayde articles of our fayth are true, but also to haue a sure truste and confidence in Gods mercifull promises, to be saued from euerlastyng damna-

The deuylles haue fayth, but not the true fayth.

What is the true and iustifiyng fayth.

damnation by Chriſt: wherof doth folow a louing hart to obey his commaundements. And this true Chriſtian fayth, neyther anye deuyll hath, nor yet any man, whiche in the outwarde profeſſion of his mouth, and in his outward receyuing of the ſacraments, in comming to the Church, and in al other outward appearaunces, ſeemeth to be a Chriſtian man, and yet in his lyuing and deedes sheweth the contrarye. For howe can a man haue this true fayth, this ſure truſte and confidence in God, that by the merites of Chriſte his ſinnes be forgeeuen, and he reconciled to the fauour of God, and to be partaker of the kyngdome of heauen by Chriſte, when he liueth vngodly, and denyeth Chriſt in his deedes? Surely no ſuche vngodly man can haue this fayth and truſte in God. For as they knowe Chriſte to be the only ſauiour of the worlde: ſo they knowe alſo that wicked menne ſhal not enioye the kyngdome of God. They knowe that God hateth vnrighteouſnelle, that he wyl deſtroy all thoſe that ſpeake vntruely, that thoſe that haue donne good workes (which can not be donne without a liuely fayth in Chriſte) ſhall come forth into the reſurrection of lyfe, and thoſe that haue donne euyll, ſhall come vnto reſurrection of iudgement: verye well they know alſo, that to them that be contentious, and to them that wyll not be obedient vnto the trueth, but wyll obey vnryghteouſnelle, ſhall come indignation, wrath, and affliction. &c. Therfore to conclude, conſyderyng the infinite benefites of God, ſhewed and geuen vnto vs, mercifully without our deſertes, who hath not onely created vs of nothyng,

They that continue in euyl lyuing haue not true fayth.

Pſalm. 51.

nothyng, and from a peece of vyle claye, of his infi-
nite goodnesse, hath exalted vs (as touchyng our
soule) vnto his owne similitude and likenesse: but
also wheras we were condemned to hell and death
euerlastyng, hath geuen his owne natural sonne,
beyng God eternall, immortall, and equall vnto
him selfe in power and glory, to be incarnated, and
to take our mortall nature vpon hym, with the in-
firmities of the same: and in the same nature to
suffer most shamefull and paynefull death for our
offences, to the intent to iustifie vs, and to restoare
vs to lyfe euerlastyng: so makyng vs also his deare
chyldren, brethren vnto his only sonne our Saui-
our Christe, and inheritours for euer with hym of
his eternal kingdome of heauen.

These great and mercifull benefites of God (yf
they be well consydered) doo neyther minister vnto
vs occasion to be idle, and to lyue without dooyng
any good workes, neyther yet stirreth vs vp by any
meanes to doo euyll thinges: but contrary wise, if
we be not desperate persons, and our hartes harder
then stones, they mooue vs to render our selues
vnto God wholly with al our wyll, hartes, might,
and power, to serue him in al good deedes, obeying
his commaundementes during our lyues, to seeke
in al thinges his glory and honour, not our sensu-
al pleasures and vayne glory, euermore dreadyng
willyngly to offende suche a mercifull God, and lo-
uing redeemer, in word, thought, or deede And the
said benefites of God deepely considered, moue vs
for his sake also to be euer readye to geeue our sel-
ues to our neyghbours, and as muche as lyeth in
vs,

vs to ſtudye with all our indeuour, to doo good to euerye man. Theſe be the fruites of true fayth, to doo good as muche as lyeth in vs to euerye man. And aboue all thynges, and in all thynges to aduaunce the glorye of God, of whom onely we haue our ſanctification, iuſtification, ſaluation, and redemption. To whom be euer glory, prayſe, and honour, world without ende. Amen.

¶ *A ſhort declaration of the true, liuely,* and Chriſtian fayth.

THe firſt comming vnto God (good Chriſtian people) is through fayth, whereby (as it is declared in the laſte Sermon) we be iuſtifyed before God. And leſt any man ſhould be deceyued, for lacke of ryght vnderſtandyng thereof, it is diligentlye to be noted, that fayth is taken in the Scripture two maner of wayes. There is one fayth, whiche in Scripture is called a dead fayth, whiche bryngeth foorth no good woorkes, but is idle, barrayne, and vnfruitefull. And this fayth, by the holy Apoſtle Saint James, is compared to the fayth of deuyls, which beleue God to be true and iuſt, and tremble for feare, yet they doo nothing well, but all euyll. And ſuche a manner of fayth haue the wicked and naughtie Chriſtian people, whiche confeſſe God, (as Saint Paul ſayth) in their mouth, but denye him in their deedes, beyng abominable, and without

Fayth.

A dead fayth.

Iames. 2.

Titus. 6.

out the ryght fayth, and to al good woꝛkes repꝛoueable. And this fayth is a perſwaſion and beleefe in mans harte, whereby he knoweth that there is a GOD, and agreeth vnto all trueth of Gods moſte holy woꝛde, conteyned in holy Scripture. So that it conſiſteth onely in beleeuyng in the woꝛde of God, that it is true. And this is not pꝛoperly called fayth: But as he that readeth Ceaſars Commentaries, beleeuyng the ſame to be true, hath thereby a knowledge of Ceaſars lyfe, and notable actes, becauſe he beleeueth the hiſtoꝛy of Ceaſar: yet it is not pꝛoperly ſayde that he beleeueth in Ceaſar, of whom he looketh foꝛ no helpe noꝛ benefite. Euen ſo, he that beleeueth that al that is ſpoken of God in the Bible is true, and yet lyueth ſo vngodly, that he can not looke to enioy the pꝛomiſes and benefites of God: although it maye be ſayde that ſuche a man hath a fayth and beleefe to the woꝛdes of God, yet it is not pꝛoperly ſayde that he beleeueth in God, oꝛ hath ſuche a fayth and truſt in God, wherby he may ſurely looke foꝛ grace, mercy, and euerlaſting lyfe at Gods hande, but rather foꝛ indignation and pounyſhment, accoꝛdyng to the merites of his wicked lyfe. Foꝛ as it is wꝛitten in a booke, entituled to be of Didymus Alexandrinus, Foꝛaſmuch as fayth without woꝛkes is dead, it is not nowe fayth: as a dead man is not a man. This dead fayth therfoꝛe is not the ſure and ſubſtantial fayth, whiche ſaueth ſinners. In other faith there is in ſcripture, which is not (as the foꝛeſaid faith) idle, vnfruitefull, and dead, but woꝛketh by charitie (as S. Paul declareth) Gal. v. whiche

A liuely fayth.

Galathi. 5.

as

as the other bayne fayth is called a dead fayth, so maye this be called a quicke or lyuely fayth. And this is not onely the common beleefe of the Artícles of our fayth, but it is also a true trust and confidence of the mercye of God throughe our Lorde Jesus Christe, and a stedfast hope of all good thynges to be receyued at Gods hande: & that although we, throughe infirmitie or temptation of our ghostlye enimie, doo fall from hym by sinne: yet if wee returne agayne vnto hym by true repentaunce, that he wyll forgeue, and forgeat our offences for his sonnes sake our Sauiour Jesus Christe, and wyll make vs inheritours with hym of his euerlastyng kyngdome, and that in the meane tyme vntyl that kingdome come, he wyl be our protector and defendour in all perylles and daungers, what so euer doo chaunce: and that though sometime he dooth sende vs sharpe aduersitie, yet that euermore he wyll be a louyng father vnto vs, correctyng vs for our sinne, but not withdrawyng his mercy finally from vs, if we trust in hym, and commit our selues wholly vnto hym, hang onely vppon hym, and call vpon hym, readye to obey and serue hym. This is the true, liuely, and vnfaygned Christian fayth, and is not in the mouth and outwarde profession onely: but it liueth, and stirreth inwardely in the harte. And this fayth is not without hope and truste in God, nor without the loue of GOD and of our neyghbours, nor without the feare of God, nor without the desyre to heare Gods worde, and to folowe the same in eschewyng euyll, and dooyng gladly all good woorkes.

This

Hebr. 11. This faith (as S. Paul describeth it) is the sure grounde and fundation of the benefites whiche we ought to looke for, and trust to receyue of God, a certificat and sure lookyng for them, although they yet sensibly appeare not vnto vs. And after he sayth, He that commeth to God, muste beleeue, both that he is, and that he is a mercyfull rewarder of well doers. And nothyng commendeth good men vnto God, so muche as this assured fayth and trust in him. Of this fayth, three thinges are specially to be noted.

Three thynges are to be noted of fayth.

Firste, that this fayth dooth not lye dead in the harte, but is lyuely and fruitefull in bryngyng foorth good woorkes. Seconde, that without it, can no good woorkes be done, that shalbe acceptable and pleasaunt to God. Thirde, what manner of good woorkes they be, that this fayth dooth bryng foorth.

Fayth is full of good woorkes.

For the first, as the lyght can not be hid, but wil shew foorth it selfe at one place or other: So a true fayth can not be kept secrete, but when occasion is offered, it wyll breake out, and shewe it selfe by good woorkes. And as the lyuyng bodye of a man euer exerciseth such thynges as belongeth to a naturall and liuyng bodye, for nourishment and preseruation of the same, as it hath nede, opportunitie, and occasion: euen so the soule that hath a lyuelye fayth in it, wyl be doyng alway some good woorke, whiche shall declare that it is lyuyng, and wyl not be vnoccupyed. Therefore, when men heare in the Scriptures so hygh commendations of fayth, that it maketh vs to please GOD, to lyue with God,

God, and to be the chyldren of God: yf then they phantasie that they be let at libertie from dooyng all good woorkes, and may lyue as they lust, they tryfle with God, and deceyue them selues. And it is a manifest token that they be farre from hauing the true and lyuely fayth, & also farre from knowledge what true fayth meaneth. For the very sure and lyuely Christian fayth is, not onely to beleeue all thynges of God, whiche are conteyned in holy Scripture, but also is an earnest trust, and confidence in GOD, that he doeth regarde vs, and that he is carefull ouer vs, as the father is ouer the chylde whom he doeth loue, and that he wyll be mercyfull vnto vs for his onely sonnes sake, and that we haue our Sauiour Christe our perpetuall aduocate and Priest, in whose onely merites, oblation, and sufferyng, we doo trust that our offences be continually washed and purged, when so euer we (repenting truely) do returne to him, with our whole harte, stedfastly determinyng with our selues, through his grace, to obey and serue hym in keepyng his commaundementes, & neuer to turne backe agayne to sinne. Suche is the true fayth, that the Scripture doeth so much commende, the whiche when it seeth and consydereth what God hath done for vs, is also moued through continuall assistaunce of the spirite of GOD, to serue and please him, to keepe his fauour, to feare his displeasure, to continue his obedient chyldren, shewyng thankfulnesse agayne by obseruing or keeping his commaundementes, and that freely, for true loue cheefely, and not for dread of punishment, or loue

of temporall rewarde, consyderyng how clearely, without our deseruynges we haue receyued his mercie and pardon freely.

Abacuc.2. This true fayth wyl shewe forth it selfe, and can not long be ydle: For as it is wrytten, The iust man doeth lyue by his fayth. He neyther sleepeth, nor is ydle, when he would wake and be wel occupyed. And God by his Prophet Ieremie saith, that

Ierem. 17. he is a happie and blessed man, whiche hath fayth and confidence in God. For he is lyke a tree set by the water syde, that spreadeth his rootes abrode toward the moysture, and feareth not heate when it commeth: his leafe wyl be greene, and wyll not ceasse to bryng forth his fruite: Euen so, faythfull men (putting away al feare of aduersitie) wil shewe forth the fruite of their good woorkes, as occasion is offered to doo them.

The second part of the Sermon of fayth.

E haue heard in the fyrste part of this Sermon, that there be two kyndes of fayth, a dead and an vnfruitefull fayth, and a fayth lyuely that worketh by charitie. The first to be vnprofitable, the second, necessarie for the obteyning of our saluation: the which fayth hath charitie alwayes ioyned vnto it, and is fruitful, bringing forth al good woorkes. Now as concernyng the same matter, you shall heare what

followeth.

folo weth. The wyse man sayth, He that beleeueth in God, wil hearken vnto his commaundements. For yf we doo not shewe our selues faythfull in our conuersation, the faith which we pretend to haue, is but a faigned faith: because the true Christian faith is manifestly shewed by good liuyng, and not by woordes only, as Saint Augustine saith, Good liuing can not be separated from true fayth, which woorketh by loue. And Saint Chrisostome sayth, Faith of it selfe is ful of good woorkes: as soone as a man doeth beleue, he shalbe garnished with them. Howe plentiful this fayth is of good woorkes, and how it maketh the woorke of one man more acceptable to God, then of another, S. Paul teacheth at large in the xi. Chapter to the Heb. saying, That fayth made the oblation of Abel, better then the oblation of Cain. This made Noah to buyld the Arke. This made Abraham to forsake his Countrey, and all his freendes, and to goe into a farre Countrey, there to dwell among straungers. So did also Isahac and Jacob, dependyng or hangyng onely of the helpe and truste that they had in God. And when they came to the Countrey which God promised them, they woulde buylde no Cities, Townes, nor Houses, but liued lyke strangers in Tentes, that might euery day be remooued. Their truste was so much in God, that they set but litle by any worldly thing, for that God had prepared for them better dwellyng places in heauē of his owne fundation and buyldyng. This fayth made Abraham redy at Gods commaundement, to offer his owne sonne and heyre Isahac, whom he loued

Ecclc. 31.

Libro de fide & operibus. Capit. 2.

Sermo de lege & fide.

Hcb. 11.

Genc. 4.

Gene. 6.

Eccle. 44.

Gene. 11.

Gene. 12.

Eccle. 13.

so wel, and by whom he was promised to haue innumerable issue, among the whiche, one should be borne, in whom all nations should be blessed: trusting so much in God, that though he were slaine, yet that God was able by his omnipotent power to rayse hym from death, and perfourme his pro-
Exod.2. mise. He mistrusted not the promise of GOD, although vnto his reason euery thyng seemed contrary. He beleeued verily that God would not forsake hym in dearth and famine, that was in the countrey. And in all other daungers that he was brought vnto, he trusted euer that God woulde be his God, and his protectour and defendour, what so euer he saw to the contrary. This faith wrought so in the hart of Moses, that he refused to be taken for kyng Pharao his daughters sonne, and to haue great inheritaunce in Egypt, thynkyng it better with the people of GOD to haue affliction and sorowe, then with noughtie men, in sinne to lyue pleasantly for a time. By fayth he cared not for the threatenyng of kyng Pharao, for his trust was so in GOD, that he passed not of the felicitie of this worlde, but looked for the reward to come in heauen, settyng his harte vpon the inuisible God, as yf he had seene him euer present before his
Exod.14. eyes. By fayth the chyldren of Israel passed thoro we the red sea. By fayth the walles of Hierico
Iosuah. 6. fell downe without stroke, and many other wonderful miracles haue benne wrought. In al good men that heretofore haue ben, fayth hath brought foorth their good woorkes, and obteyned the promises of God. Fayth hath stopped the Lions

mouthes:

mouthes: fayth hath quenched the force of fyre: fayth hath escaped the swordes edges: fayth hath geuen weake men strength, victorie in battayle, ouerthrowen the armies of infidelles, rayled the dead to lyfe: fayth hath made good men to take aduersitie in good parte, some haue benne mocked and whypped, bound, and cast in prison, some haue loste all their goodes, and lyued in great pouertie, some haue wandred in mountaynes, hylles, & wyldernesse, some haue ben racked, some slayne, some stoned, some sawen, some rent in peeces, some headed, some brent without mercie, and would not be delyuered, because they looked to ryse agayne to a better state. Dani. 6. Dani. 3.

All these fathers, martyrs, and other holy men, (whom Saint Paul spake of) had their faith surely fyxed in God, when all the worlde was agaynst them. They dyd not onely knowe GOD to be the Lorde, maker, & gouernor of al men in the worlde: but also they had a speciall confidence and trust, that he was & would be their god, their comforter, ayder, helper, maynteyner, and defender. This is the Christian fayth which these holy men had, and we also ought to haue. And although they were not named Christian men, yet was it a Christian fayth that they had, for they looked for al benefites of god the father, through the merites of his sonne Iesu Christ, as we now doo. This difference is betweene them and vs, for they looked when Christe shoulde come, and we be in the time when he is come. Therfore sayth S. Augustine, The time is altered and changed, but not the fayth. For we In Iohan. tract. 45.

haue both one fayth in one Chriſte. The ſame holy
1.Cor.4. ghoſte alſo that we haue, had they, ſayth Saint Paul. For as the holy ghoſte doeth teache vs to truſt in God, and to cal vpon him as our father: ſo dyd he teache them to ſay, as it is wrytten, Thou
Eſai.43. Lorde art our father and redeemer, and thy name is without beginnyng, and euerlaſtyng. God gaue them then grace to be his chyldren, as he doeth vs nowe. But nowe by the commyng of our Sauiour Chriſte, we haue receyued more abundantly the ſpirite of GOD in our hartes, whereby we may conceyue a greater fayth, and a ſurer truſte then many of them had. But in effecte they and we be all one: we haue the ſame fayth that they had in GOD, and they the ſame that we haue. And Saint Paul ſo muche extolleth their fayth, becauſe we ſhoulde no leſſe, but rather more geue our ſelues wholly vnto Chriſte, both in profeſſion and lyuyng, nowe when Chriſte is come, then the olde fathers did before his comming. And by al the declaration of Saint Paul, it is euident, that the true, lyuely, and Chriſtian fayth, is no dead, vaine, or vnfruitful thyng, but a thyng of perfect vertue, of woonderfull operation or worckyng, and ſtrength, bryngyng foorth all good motions, and good woorkes.

Al holy Scripture agreeably beareth witneſſe, that a true liuely faith in Chriſt doeth bring foorth good woorkes: and therefore euery man muſt examine and trye him ſelfe diligently, to knowe whether he haue the ſame true lyuely fayth in his hart vnfaignedly, or not, whiche he ſhal knowe by

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the fruites thereof. Many that professed the fayth of Christe, were in this errour, that they thought they knewe God, and beleeued in hym, when in their lyfe they declared the contrary: which errour S. Iohn in his first Epistle confuting, writeth in this wyse, Hereby we are certified that we knowe GOD, yf we obserue his commaundementes. He that sayth, he knoweth GOD, and obserueth not his commaundementes, is a lyer, and the trueth is not in hym. And agayne he sayth, Whosoeuer synneth, doeth not see God, nor knowe hym: let no man deceyue you, welbeloued chyldren. And moreouer he sayth, Hereby we knowe that we be of the trueth, and so we shall perswade our hartes before hym. For yf our owne hartes reprooue vs, GOD is aboue our hartes, and knoweth all thynges. Welbeloued, yf our hartes reprooue vs not, then haue we confidence in GOD, and shall haue of hym whatsoeuer we aske, because we kepe his commaundements, and doo those thinges that please him. And yet further he sayth, Euery man that beleueth that Iesus is Christ, is borne of god, and we knowe that whatsoeuer is borne of God, doeth not synne: but the generation of God purgeth him, and the deuil doeth not touche him. And finally he concludeth, and shewyng the cause why he wrote this Epistle, sayth, For this cause haue I thus written vnto you, that you may knowe that you haue euerlastyng lyfe, which do beleeue in the sonne of God. And in his. 3. Epistle he confirmeth the whole matter of fayth and woorkes, in fewe woordes, saying, He that doeth wel, is of God, and

1. Iohn. 2.
1. Iohn. 3.
1. Iohn. 3.
1. Iohn. 3.
1. Iohn. 5.
3. Iohn.
3. Iohn.

he that doeth euyll, knoweth not God. And as S. Iohn sayth, That as the lyuely knowledge and fayth of God bringeth forth good woorkes: so saith he lyke wyse of hope and charitie, that they canne not stande with euyll lyuyng. Of hope he wryteth
1.Iohn.3. thus, We knowe that when GOD shal appeare, we shalbe lyke vnto him, for we shall see him, euen
1,Iohn.2. as he is: and whosoeuer hath this hope in hym, doeth purifie him selfe, lyke as God is pure. And of charitie he saith these wordes, He that doeth keepe Gods worde & commaundement, in him is truely
1.Iohn.5. the perfect loue of God. And againe he saith, This is the loue of God, that we shoulde keepe his commaundementes. And S. Iohn wrote not this, as a subtil saying deuised of his owne phantasie: but as a moste certaine and necessarie trueth, taught vnto him by Christe him selfe, the eternall and infallible veritie, who in many places doeth moste clearely affyrme, that fayth, hope, and charitie, can not consyst or stand without good & godly woorkes.
Iohn.3. Of fayth, he sayth, He that beleeueth in the sonne,
1.Iohn.5. hath euerlastyng lyfe: but he that beleeueth not in the sonne, shal not see that lyfe, but the wrath of God remayneth vpon him. And the same he confyrmeth with a double othe, saying, Forsooth and
Iohn.6. forsooth, I say vnto you, He that beleeueth in me, hath euerlastyng lyfe. Now for as much as he that beleeueth in Christe, hath euerlasting lyfe: it must needes consequently folowe, that he that hath this fayth, must haue also good woorkes, & be studious to obserue Gods commaundementes obediently. For to them that haue euyl woorkes, & leade their

lyfe

lyfe in disobedience, and transgression or breakyng of Gods commaundements, without repentance, parteyneth not to euerlastyng life, but euerlastyng death, as Christ him self sayth, They that doo wel, shall goe vnto life eternall, but they that doo euyll, shall goe into the euerlastyng fyre. And agayne he sayth, I am the fyrst letter, and the last, the begynning and the ending: to him that is a thirst, I wyl geue of the well of the water of lyfe freely: he that hath the victorie, shal haue al thinges, and I wyll be his God, and he shalbe my sonne: but they that be fearefull, mistrustyng God, and lacking fayth, they that be cursed people and murderers, and fornicatours, and sorcerers, and idolaters, and all lyers, shall haue their portion in the lake that burneth with fyre and brimstone, which is the second death. And as Christ vndoubtedly affyrmeth, that true fayth bringeth forth good woorkes: so doeth he say lykewyse of charitie. Who so euer hath my commaundementes, and keepeth them, that is he that loueth me. And after he sayth, He that loueth me, wyll keepe my woorde, and he that loueth me not, keepeth not my woordes. And as the loue of God is tryed by good woorkes, so is the feare of God also, as the wyse man sayth, The dread of GOD putteth away synne. And also he sayth, He that feareth GOD, wyll doo good woorkes.

Math. 25.

Apoc. 21.

Charitie bringeth forth good woorkes.

Iohn. 14.

Iohn. 13.

Eccles. 1.

Eccles. 15.

The thirde part of the Sermon of fayth.

YOu haue heard in the seconde part of this sermō, that no man should thinke that he hath that lyuely fayth whiche Scripture commaundeth, when he lyueth not obediently to Gods lawes. For al good woorkes spring out of that fayth. And also it hath benne declared vnto you by examples, that faith maketh men stedfast, quiet, & patient in al affliction. Now as concerning the same matter, you shal heare what foloweth. A man may soone deceiue him selfe, & thinke in his owne phantasie that he by faith knoweth God, loueth him, feareth him, and belongeth to him, when in very deede he doeth nothing lesse. For the trial of al these things is a very godly & Christian life. He that seeketh his hart set to seeke Gods honour, & studieth to knowe the wyl and commaundements of God, & to frame him selfe therevnto, and leadeth not his life after the desire of his owne flesshe, to serue the deuyll by sinne, but setteth his minde to serue GOD for his owne sake, & for his sake also to loue all his neyghbours, whether they be frendes or aduersaries, doing good to euery man (as opportunitie serueth) & wyllyngly hurting no man: such a man may wel reioyce in God, perceiuing by the trade of his lyfe, that he vnfaignedly hath the ryght knowledge of God, a liuely faith, a stedfast hope, a true & vnfayned loue, and feare of God. But he that casteth away the yoke of Gods commaundementes from his neche, and geueth him selfe to liue without true repentaunce, after his owne sensuall mynde and plea-

pleasure, not regardyng to knowe Gods woorde, & much lesse to liue accordyng therbnto: such a man clearly deceiueth him selfe, and seeth not his owne hart, yt he thynketh that he eyther knoweth God, loueth him, feareth him, or trusteth in him. Some peraduenture phantasie in them selues, that they belong to God, although they liue in synne, and so they come to the Church, and shew them selues as Gods deare chyldren. But S. Iohn sayth plainly, 1. Iohn. 1.
If we say that we haue any companie with God, & walke in darkenesse, we doo lye. Other doo vainly thynke that they knowe and loue God, although they passe not of the commaundementes. But S. 1. Iohn. 2.
Iohn sayth clearely, He that sayth, I knowe God, and keepeth not his commaundementes, he is a lyer. Some falsly perswade them selues that they loue God, when they hate their neyghbours. But 1. Iohn. 4.
S. Iohn saith manifestly, If any man say, I loue 1. Iohn. 2.
God, & yet hateth his brother, he is a lyer. He that sayth that he is in the lyght, & hateth his brother, he is styll in darknesse. He that loueth his brother, dwelleth in the lyght, but he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth: For darknesse hath blynded his eyes. And moreouer he sayth, Hereby 1. Iohn. 2.
we manifestly knowe the chyldren of God from the chyldren of the deuyl. He that doth not righteously, is not the chyld of God, nor he that hateth his brother. Deceiue not your selues therfore, thinking ỹ you haue fayth in God, or that you loue God, or do trust in him, or do feare him, whē you liue in sinne: for then your vngodly and sinful lyfe declareth the

contra-

contrary, whatsoeuer you say or thynke. It parteyneth to a Christian man to haue this true Christian fayth, and to trye him selfe whether he hath it or no, and to knowe what belongeth to it, and howe it doeth worke in him. It is not the worlde that we can trust to, the worlde and all that is therein, is but vanitie. It is GOD that must be our defence and protection agaynst all temptation of wickednesse and sinne, errours, superstition, idolatrie, and al euil. If al the worlde were on our syde, and God agaynst vs, what coulde the worlde auayle vs? Therfore let vs set our whole fayth and trust in GOD, and neither the worlde, the deuil, nor al the power of them shal preuayle against vs. Let vs therefore (good Christian people) trye and examine our fayth what it is: let vs not flatter our selues, but looke vpon our workes, and so iudge of
Math.24. our fayth what it is. Christe him selfe speaketh of this matter, and sayth, The tree is knowen by the fruite. Therfore let vs doo good workes, and therby declare our fayth to be the liuely Christian faith. Let vs by suche vertues as ought to spryng out of faith, shewe our election to be sure and stable, as
1.Pet.3. S. Peter teacheth, Endeuour your selues to make your calling and chosing certayne by good workes. And also he sayth, Minister or declare in your fayth, vertue in vertue, knowledge in knowledge, temperaunce in temperaunce, patience agayne in patience, godlynesse in godlynesse, brotherly charitie in brotherly charitie, loue in loue: so shall we shewe in deede that we haue the very lyuely Christian fayth, and may so both certifie our conscience

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the better that we be in the ryght fayth, and also by these meanes confyrme other men. If these fruites doo not folowe, we doo but mocke with God, deceiue our selues, & also other men. Wel may we beare the name of Christian men, but we doo lacke the true fayth that doeth belong thereunto: for true fayth doeth euer bring forth good workes, as Saint James saith, Shew me thy faith by thy deedes. Thy deedes and workes must be an open testimoniall of thy fayth: otherwyse thy fayth being without good workes, is but the deuils fayth, the fayth of the wicked, a phantasie of fayth, and not a true Christian fayth. And lyke as the deuyls and euyll people be nothing the better for their counterfayte fayth, but it is vnto them the more cause of damnation: so they that be christened, and haue receiued knowledge of God and of Christes merites, and yet of a set purpose doo lyue idelly, without good workes, thinking the name of a naked fayth to be eyther sufficient for them, or els setting their myndes vpon vayne pleasures of this world, doo lyue in synne without repentance, not vttering the fruites that doo belong to suche an hygh profession, vpon such presumptuous persons, and wylfull synners, must needes remayne the great vengeaunce of GOD, and eternall punishment in hel, prepared for the vniust and wicked lyuers. Therefore as you professe the name of Christ (good Christian people) let no suche phantasie and imagination of fayth at any time beguyle you: but be sure of your fayth, trye it by your lyuyng, looke vppon the fruites that commeth of it, marke the

James, 2.

encrease

increase of loue and charitie by it towardes God and your neighbour, and so shal you perceyue it to be a true lyuely fayth. If you feele and perceyue such a faith in you, reioyce in it: and be diligent to mayntayne it, and keepe it stil in you, let it be dayly increasing, and more and more by wel woorkyng, and so shall you be sure that you shall please God by this fayth: and at the length (as other faythfull men haue donne before) so shall you (when his wyl is) come to him, and receyue the ende and finall re-

1.Pet.1. warde of your fayth (as Saint Peter nameth it) the saluation of your soules: the whiche GOD graunt vs, that hath promised the same vnto his faythful, to whom be al honour and glory, world without ende. Amen.

¶ A Sermon of good woorkes annexed vnto fayth.

IN the last Sermon was declared vnto you, what the lyuely and true fayth of a Christian man is: that it causeth not a man to be ydle, but to be occupyed in bryngyng foorth good woorkes, as occasion serueth.

No good woorke can be donne without fayth.

Nowe by Gods grace shalbe declared the seconde thing that before was noted of faith, that without it can no good woorke be donne, accepted and pleasaunt vnto GOD. For as a braunche can not

Iohn.15. beare fruite of it selfe (sayth our Sauiour Christ) excepte it abyde in the Vine: so can not you, except you abyde in me. I am the Vine, and you be the braunches:

braunches: he that abydeth in me, and I in hym, he bringeth forth much fruite: for without me, you can doo nothing. And S. Paul proueth that the Eunuch had fayth, because he pleased God. For without fayth (sayth he) it is not possible to please God. And againe to the Rom. he saith, Whatsoeuer woorke is done without faith, it is sinne. Faith geueth lyfe to the soule, and they be as much dead to GOD that lacke fayth, as they be to the worlde, whose bodyes lacke soules. Without fayth al that is done of vs, is but dead before God, although the woorke seeme neuer so gay and glorious before man. Euen as the picture grauen or paynted, is but a dead representation of the thyng it selfe, and is without lyfe, or any maner of mouyng: so be the woorkes of all vnfaythfull persons before GOD. They doo appeare to be lyuely woorkes, & in deede they be but dead, not auaylyng to the euerlastyng lyfe. They be but shadowes and shewes of lyuely and good thinges, and not good and liuely things in deede. For true fayth doeth geue lyfe to the woorkes, and out of such faith come good woorkes, that be very good woorkes in deede, and without, no woorke is good before God, as saith S. Augustine. We must set no good woorkes before fayth, nor thynke that before fayth a man may doo any good woorkes: for suche woorkes, although they seeme vnto men to be praise woorthy, yet in deede they be but vaine, & not allowed before god. They be as the course of a Horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (sayth he) recken vpon his good

Heb. 11.

Rom. 14.

In prefat. Psalm. 31.

woorkes

woꝛkes beſoꝛe his fayth: wheꝛe as fayth was not, good woꝛkes were not. The intent (ſayth he) maketh the good woꝛkes, but fayth muſt guyde and oꝛder the intent of man. And Chꝛiſt ſaith, If thyne
Math.6. eye be nought, thy whole body is full of darkneſſe. The eye doeth ſignifie the intent (ſayth Saint
In prefati. Auguſtine) wheꝛewith a man doeth a thyng. So
Pſalm. 31. that he whiche doeth not his good woꝛkes with a godly intent and a true fayth, that woꝛketh by loue: the whole body beſyde (that is to ſay) all the whole number of his woꝛkes, is darke, and there is no light in them. Foꝛ good deedes be not meaſured by the factes them ſelues, and ſo diſcerned from vices, but by the endes and intentes foꝛ the which they be done. If a Heathen man clothe the naked, feede the hungry, and doo ſuch other like woꝛkes: yet becauſe he doeth them not in fayth, foꝛ the honour & loue of God, they be but dead, vayne, and fruiteleſſe woꝛkes to hym. Fayth is it that doeth commend the woꝛke to God: foꝛ (as S. Auguſtine ſayth) whether thou wylt oꝛ no, that woꝛke that commeth not of fayth, is nought: where the fayth of Chꝛiſte is not the fundation, there is no good woꝛke, what buylding ſo euer we make. There is one woꝛke, in the which be al good woꝛkes, that is fayth, which woꝛketh by charitie: yf thou haue it, thou haſt the grounde of al good woꝛkes. Foꝛ the vertues of ſtrength, wyſedome, temperaunce, and iuſtice, be al referred vnto this ſame fayth. without this fayth we haue not them, but onely the names and ſhadowes of them (as S. Auguſtine ſayth,) All the lyfe of them that lacke the true

fayth,

fayth, is sinne, and nothyng is good without hym that is the aucthour of goodnesse: where he is not, there is but faigned vertue, although it be in the best woorkes. And S. Augustine declaryng this verse of the Psalme, The Turtle hath founde a nest, where she may keepe her yonng byrdes, saith, That Iewes, Heretikes, & Pagans doo good woorkes, they clothe the naked, feede the poore, and doo other woorkes of mercye: but because they be not done in the true fayth, therefore the byrdes be lost. But if they remaine in fayth, then fayth is the nest and safegard of their byrdes, that is to say, safegard of their good woorkes, that the reward of them be not vtterly lost. And this matter (whiche S. Augustine at large in many bookes disputeth) S. Ambrose concludeth in fewe woordes, saying, He that by nature would withstande vice, eyther by natural wil or reason, he doth in vaine garnish the time of this lyfe, & atteyneth not the very true vertues: for without the woorshipping of the true God, that which seemeth to be vertue, is vice. And yet moste playnely to this purpose writeth S. Iohn Chrysostome in this wise, You shall fynde many whiche haue not the true fayth, and be not of the flocke of Christe, and yet (as it appeareth) they floorishe in good woorkes of mercy: you shal finde them ful of pietie, compassion, and geeuen to iustice, and yet for al that they haue no fruit of their woorkes, because the chiefe woorke lacketh. For whenn Iewes asked of Christ what they should do to woorke good woorkes, he answeared, This is the woorke of God, to beleeue in him whom he sent: so that he called fayth

Devocati. gentium. Li. Ca. 3.

In Sermone de fide, lege, & spiritu sancto.

Iohn. 1.

the woorke of God. And as ſoone as a man hath fayth, anone he ſhall floriſhe in good woorkes: for fayth of it ſelfe is ful of good woorkes, and nothyng is good without fayth. And for a ſimilitude, he ſayth that they whiche glitter and ſhyne in good woorkes without fayth in God, be lyke dead men, whiche haue goodly and pretious tombes, and yet it auayleth them nothyng. Fayth may not be naked without good woorkes, for then it is no true fayth: and when it is adioyned to woorkes, yet it is aboue the woorkes. For as men that be very men in deede, firſt haue life, and after be nouriſhed: ſo muſt our faith in Chriſt go before, and after be nouriſhed with good woorkes. And life may be without nouriſhment, but nouriſhment can not be without life. A man muſt needes be nouriſhed by good woorkes, but firſte he muſte haue fayth: he that dooth good deedes, yet without fayth he hath no lyfe. I can ſhewe a man that by fayth without woorkes liued, and came to heauen: but without fayth, neuer man had lyfe. The theefe that was hanged when Chriſt ſuffered, did beleue only, and the moſt mercyful God iuſtified hym. And becauſe no man ſhal ſay againe that he lacked time to do good woorkes, for els he woulde haue donne them: trueth it is, and I will not contende therein, but this I will ſurely affirme, that fayth onely ſaued hym. If he had lyued, and not regarded fayth and the woorkes thereof, he ſhoulde haue loſt his ſaluation againe. But this is the effecte that I ſaye, that fayth by it ſelfe ſaued hym, but woorkes by them ſelues neuer iuſtified anye man. Here ye haue hearde the

mynde

mynde of saint Chrisostome, wherby you may perceyue, that neyther fayth is without woorkes (hauing opportunitie thereto) nor woorkes can auayle to euerlasting life, without fayth.

The seconde part of the Sermon of good woorkes.

IF three thynges which were in the former sermon specially noted of lyuely fayth, two be declared vnto you. The firste was, that fayth is neuer idle, without good woorkes, when occasion serueth. The seconde, that good woorkes acceptable to God can not be done without fayth. Nowe to goe forth to the thirde parte, that is, What manner of woorkes they be whiche spryng out of true fayth, and leade faythful men vnto euerlastyng lyfe. This can not be knowen so well, as by our Sauiour Christe hym selfe, who was asked of a certayne great man the same question, What woorkes shall I doo (sayde a prince) to comme to euerlastyng lyfe? To whom Jesus answeared, If thou wylt comme to the euerlastyng lyfe, keepe the commaundements. But the prince not satisfyed herewith, asked farther, Whiche commaundementes? The Scribes and Pharisees hadde made so manye of their owne lawes and traditions, to bryng menne to Heauen, beside Goddes commaundementes, that this manne was in doubte whether he shoulde comme to heauen by those lawes and traditions,

What woorkes they are that spryng out of fayth.

Matth. 19.

Matth. 19.

traditions, or by the lawe of God, and therefore he asked Christ which commaundementes he meant. Matth. 19. Wherunto Christ made him a plaine answeare, rehearsyng the commaundementes of God, sayeing, Thou shalt not kyll, thou shalt not commit adulterie, thou shalt not steale, thou shalt not beare false witnesse, honour thy father and thy mother, & loue thy neyghbour as thy selfe. By whiche woordes Christ declared that the lawes of God be the verye way that doth leade to euerlasting life, and not the traditions and lawes of menne. So that this is to be taken for a moste true lesson taught by Christes owne mouth, that the woorkes of the morall commaundementes of God, be the very true woorkes of fayth, whiche leade to the blessed life to come. But the blindnes and malice of man, euen from the beginning, hath euer benne ready to fall from Gods commaundementes. As Adam the firste man, hauing but one commaundement, that he should not eate of the fruit forbidden: notwithstandyng Gods commandement, he gaue credit vnto the woman, seduced by the subtyll perswasion of the Serpente, and so folowed his owne wyll, and left Gods commaundement. And euer since that tyme, all that came of him, hath ben so blinded through originall sinne, that they haue benne euer ready to fall from GOD and his lawe, and to inuent a newe waye vnto saluation, by woorkes of their owne deuice: so muche that almoste all the worlde forsakyng the true honour of the onely eternall liuyng GOD, wandered about their owne phantasies, worshipping some the Sunne, the Moone, the Starres, some

The woorkes that leade to heauen, be woorkes of Gods cõmaundements.

Man from his firste falling from Gods commaundements, hath euer benne ready to doo the like, & dooth deuise woorkes of his owne phantasie to please God withal.

some Iupiter, Iuno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied, woorshipped diuers kindes of beastes, birdes, fish, foule, and serpentes, euery countrey, towne, and house in manner beyng diuided, and setting vp Images of suche thinges as they liked, and woorshippyng the same. Suche was the rudenesse of the people, after they fell to their owne phantasies, and leafte the eternall lyuing GOD and his commaundementes, that they deuised innumerable Images & Gods. In whiche errour and blindnesse they did remayne, vntyll suche tyme as almightie God, pitiyng the blyndenesse of man, sente his true Prophete Moses into the worlde, to reprooue and rebuke this extreme madnesse, and to teache the people to knowe the onely liuyng God, and his true honour and worship. But the corrupt inclination of man, was so muche geuen to folowe his owne phantasie, and (as you woulde saye) to fauoure his owne byrde that he brought vp hym selfe, that all the admonitions, exhortations, benefites, and threatenynges of God, coulde not keepe hym from suche his inuentions. For notwithstandyng all the benefites of GOD shewed vnto the people of Israel, yet when Moses went vp into the mountayne to speake with almighty GOD, he had tarryed there but a fewe dayes, when the people beganne to inuent newe Gods. And as it came in their heades, they made a Calfe of golde, and kneeled downe, and woorshipped it. And after that, they folowed the Moabites, and woorshypped

The deuilles idolatrie of the Gentiles.

The deuilles idolatrie of the Israelites.

Exod. 22.

Beelphegor the Moabites God. Reade the booke of Iudges, the booke of the kynges, and the Prophetes, and there you shall kynde howe vnstedfaste the people were, howe ful of inuentions, and more ready to runne after their owne phantasies, then Gods most holy commaundementes. There shall you reade of Baal, Moloch, Chamos, Melchom, Baalpeor, Astaroth, Bell, the Dragon, Priapus, the brasen Serpent, the twelue signes, and many other, vnto whose Images the people with great deuotion inuented Pilgrimages, pretious deckyng and sensyng them, kneelyng downe, and offeryng to them, thinkyng that an hygh merite before God, and to be esteemed aboue the preceptes and commaundements of God. And where at that tyme God commaunded no Sacrifice to be made, but in Hierusalem onely, they dyd cleane contrary, makyng Aulters and Sacrifices euery where, in hilles, in woodes, and in houses, not regardyng Gods commaundements, but estemyng their owne phantasies and deuotions to be better then they. And the errour hereof was so spread abroade, that not onely the vnlearned people, but also the prieستes and teachers of the people, partely by glorye and couetousnesse were corrupted, and partely by ignorance blindely deceyued with the same abominations: So muche that kyng Achab hauing but onely Helias a true teacher and minister of God, there were eyght hundred and fiftie prieستes, that perswaded hym to honour Baal, and to doo sacrifice in the woodes or groues. And so continued that horrible errour, vntyll the three noble

kinges,

kynges, as Iosaphat, Ezechias, and Iosias, Gods chosen Ministers, destroyed the same clearely, and brought againe the people from such their faigned inuentions, vnto the very commaundementes of God: for the which thing, their immortal rewarde and glory, doth, & shall remaine with God for euer. And beside the foresaide inuentions, the inclination of man to haue his owne holy deuotions, deuised new sects and religions, called Pharisees, Saduces, and Scribes, with many holye and godlye traditions and ordinaunces (as it seemed by the outward apparaunce and goodly glyttering of the woorkes) but in very deede, al tending to idolatry, superstition, and hypocrisie: their hartes within beyng ful of malice, pride, couetousnes, and al wickednes. Against which sectes, & their pretended holynesse, Christe cryed out more vehemently then he dyd agaynste any other persons, sayeing, and often rehearsyng these woordes, Woe be to you Scribes and Pharisees, ye hypocrites, for you make cleane the vessell without, but within ye be full of rauine and filthynesse: thou blind Pharisee, and hypocrite, firste make the inwarde parte cleane. For notwithstandyng all the goodly traditions and outward shewes of good woorkes, deuised of their owne imagination, whereby they appeared to the worlde, moste religious and holy of all menne, yet Christe (who sawe their hartes) knewe that they were inwardely in the sight of God, moste vnholy, moste abominable, and farthest from God of all men. Therfore saide he vnto them, Hypocrites, the prophet Esai spake ful truely of you, when he said,

Religions and sectes among the Iewes.

Matth. 23.

Matth.15. Esai.19. This people honour me with their lyppes, but their harte is farre from me. They woorshyp me in vaine, that teach doctrines and commaundementes of men: For you leaue the commaundementes of God, to keepe your owne traditions.

Mans lawes muste be obserued & kept but not as Gods lawes.

And though Christe sayde, They woorshyp God in vaine, that teache doctrines & commaundementes of men: yet he meant not thereby to ouerthrow al mens commaundementes, for he hym selfe was euer obedient to the Princes and their lawes, made for good order and gouernaunce of the people: but he reproued the lawes and traditions made by the Scribes and Pharisees, whiche were not made onely for good order of the people (as the Ciuile lawes were) but they were set vp so hygh, that they were made to be a ryght and pure woorshippyng of God, as they had benne equall with Gods lawes, or aboue them: for manye of Gods lawes coulde not be kepte, but were fayne to geeue place vnto them. This arrogancie God detested, that man shoulde so aduaunce his lawes, to make them equall with Gods lawes, wherein the true honouring & right woorshipping of God standeth, and to make his lawes for them to be leaft of. God hath appoynted his lawes, whereby his pleasure is to be honoured. His pleasure is also, that all mens lawes, not beyng contrarye vnto his lawes, shalbe obeyed and kept, as good and necessarye for euery common weale: but not as thinges wherein principally his honour resteth, and all ciuile and mans lawes, eyther be, or should be made, to bryng in men the better to keepe Gods lawes: that consequently,

seqnently, or folowingly, God shoulde be the better honoured by them. Howbeit, the Scribes & Pharisees were not contente that their lawes shoulde be no higher esteemed then other positiue and ciuil lawes, nor woulde not haue them called by the name of other temporall lawes: but called them holy and godly traditions, and woulde haue them esteemed not onely for a ryght and true worshyppyng of God (as Gods lawes be in deede:) but also for the most high honoring of God, to the which the commaundementes of God shoulde geue place. And for this cause did Christ so vehemently speake agaynste them, sayeing, Your traditions whiche men esteeme so hygh, be abomination before God. For commonly of suche traditions, folowethe the transgression or breakyng of Gods commaundementes, a more deuotion in keping of suche thinges, and a greater conscience in breakyng of them then of the commaundementes of God. As the Scribes and Pharisees so superstitiously, and scrupulously keapte the Sabboth, that they were offended with Christ, because he healed sicke men, and with his Apostles, because they beyng sore hungry, geathered the eares of corne to eate vpon that daye, and because his disciples washed not their handes, so often as the traditions required: the Scribes and Pharisees quarrelled with Christe, sayeing, Why doo thy disciples breake the traditions of the Seniours? But Christe layde to their charge, that they for to keepe their owne traditions, dyd teache menne to breake the very commaundementes of God. For they taught the people

Holy traditions were esteemed as gods lawes.

Holynesse of mans deuise, is commonly occasion that God is offended.

Matth. 12.

Matth. 15.

ple ſuche a deuotion, that they offered their goodes into the treaſure houſe of the Temple, vnder the pretence of Gods honour, leauyng their fathers and mothers (to whom they were cheefely bound) vnholpen, and ſo they brake the commaundementes of God, to keepe their owne traditions. They eſteemed more an othe made by the golde or oblation in the Temple, then an oth made in the name of God him ſelf, or of the Temple. They were more ſtudious to pay their tythes of ſmall thynges, then to doo the greater thynges commaunded of God, as workes of mercy, or to doo iuſtice, or to deale ſincerely, vprightly, and faythfully, with God & man.

Matth.23. Theſe (ſaith Chriſte,) ought to be donne, and the other not leaſt vndone. And to be ſhorte, they were of ſo blynde iudgemente, that they ſtumbled at a ſtrawe, and leaped ouer a blocke. They woulde (as it were) nicely take a flye out of their cup, & drinke downe a whole Camel. And therefore Chriſte called them blynd guides, warning his diſciples from tyme to tyme to eſchewe their doctrine. For although they ſeemed to the worlde to be moſte perfect menne, both in liuyng and teachyng, yet was their lyfe but hypocriſie, and their doctrine but ſowre leauen, myngled with ſuperſtition, idolatrie, & ouerthwart iudgement, ſetting vp the traditions and ordinances of man, in the ſteede of Gods commaundements.

(.·.)

The third part of the sermon of good woorkes.

That all menne myght rightly iudge of good woorkes, it hath benne declared in the seconde parte of this Sermon, what kynde of good woorkes they be that God would haue his people to walke in, namely suche as he hath commaunded in his holye Scripture, and not suche woorkes as menne haue studyed out of their owne brayne, of a blynde zeale and deuotion, without the woorde of GOD. And by mistakyng the nature of good woorkes, man hath moste hyghly displeased God, and hath gone from his wyll and commaundementes. So that thus you haue heard howe muche the worlde from the beginnyng vntill Christes tyme, was euer readye to fall from the commaundementes of God, and to seeke other meanes to honour and serue him, after a deuotion found out of their owne heades: & how they dyd set vp their owne traditions, as hygh or aboue Gods commaundementes, whiche hath happened also in our tymes (the more it is to be lamented) no lesse then it dyd among the Iewes, and that by the corruption, or at the leaste by the negligence of them that cheefely ought to haue preserued the pure and heauenly doctrine leafte by Christe. What man hauyng any iudgemente or learnyng, ioyned with a true zeale vnto GOD, dooth not see, and lamente, to haue entred into Christes

Christes religion, such false doctrine, superstition, idolatrie, hypocrisie, and other enormities and abuses, so as by litle and litle, through the soure leauen thereof, the sweete bread of Gods holye woorde hath bene muche hindered and laid apart. Neuer had the Iewes in their moste blindnesse, so manye Pilgrimages vnto Images, nor vsed so muche kneelyng, kyssing, and sensyng of them, as hath ben vsed in our tyme. Sectes and faigned religions were neyther the fourtieth part so many among the Iewes, nor moze superstitiously and vngodly abused, then of late dayes they haue benne among vs. Which sectes and religions, had so many hypocriticall and faigned woorkes in their state of religion (as they arrogantly named it) that their lampes (as they sayd) ranne alwayes ouer, able to satisfie, not only for their owne sinnes, but also for al other their benefactours, brothers, and sisters of religion, as moste vngodly & craftily they had perswaded the multitude of ignorant people: keeping in diuers places (as it were) matters or marketes of merites, beyng full of their holy reliques, images, shrines, and woorkes of ouerflowyng abundance ready to be sold. And al thinges whiche they had, were called holy, holy cowles, holy gyrdles, holy pardonnes, beades, holy shooes, holy rules, & all full of holynesse. And what thyng can be more foolishe, more superstitious, or vngodly, then that men, women, and chyldren, should weare a Fryers coate, to deliuer them from agues or pestilence? or when they dye, or when they be buryed, cause it to be caste vppon them, in hope thereby to be saued?

Sectes and religion amonges Christian men.

Which

which superstition (although thankes be to God) it hath ben litle vsed in this Realme, yet in diuers other Realmes, it hath benne, and yet is vsed among many, both learned and vnlearned. But to passe ouer the innumerable superstitiousnesse that hath benne in straunge apparell, in silence in Dormitory, in Cloyster, in Chapter, in choyse of meates and drinkes, and in suche like thinges, let vs consider what enormities and abuses haue ben, in the three cheefe principall poyntes whiche they called the three essentialles, or three cheefe fundations of religion, that is to say, obedience, chastitie, and wilful pouertie.

The three chief vowes of religion.

Firste, vnder pretence or colour of obedience to their father in religiō (which obedience they made them selues) they were made free by their rules and Canons, from the obedience of their naturall father and mother, and from the obedience of Emperour and kyng, and all temporall power, whom of verye duetie by Gods lawes they were bounde to obey. And so the profession of their obedience not due, was a forsakyng of their due obedience. And howe their profession of chastitie was keapte, it is more honestie to passe ouer in silence, and let the worlde iudge of that whiche is well knowen, then with vnchast woordes, by expressyng of their vnchaste life, to offend chaste and godly eares. And as for their wilful pouertie, it was suche, that when in: possessions, iewels, plate, and riches, they were equal or aboue marchantes, gentlemen, Barons, Earles, and Dukes: yet by this subtill sophisticall tearme, Proprium in communi, that is to

say,

saye, Proper in common, they mocked the worlde, perswadyng, that notwithstandyng all their possessions and riches, yet they keapt their bowe, and were in wilfull pouertie. But for al their riches, they myght neuer helpe father nor mother, nor other that were in deede very needy & poore, without the licence of their father Abbot, Prior, or Warden, and yet they might take of euery man, but they myght not geeue ought to anye man, no not to them whom the lawes of God bounde them to helpe. And so through their traditions & rules, the lawes of God coulde beare no rule with them. And therfore of them might be moste truely sayde,
Math.15. that which Christe spake vnto the Pharisees, You breake the commaundementes of God by your traditions: you honour God with your lyppes, but your hartes be far from him. And the longer prayers they vsed by day and by nyght, vnder pretence or colour of suche holynesse, to geate the fauour of wydowes, & other simple folkes, that they might syng Trentalles and seruice for their husbandes and freendes, and admit or receyue them into their prayers: the more truely is verified of them the sayeing of Christe, Woe be vnto you Scribes and
Matth.24. Pharisees hypocrites, for ye deuoure wydowes houses vnder colour of long prayers, therfore your damnation shalbe the greater. Woe be to you Scribes and Pharisees hypocrites, for you goe about by sea and by lande to make no Nouices and newe brethren, and when they be let in, or receyued of your secte, you make them the chyldren of hel, woorse then your selues be. Honour be to God,

who

who dyd put lyght in the harte of his faythfull and true minister of moste famous memorie kyng Henry the eyght, and gaue hym the knowledge of his woord, and an earnest affection to seke his glorye, and to put awaye all suche superstitious and pharisaicall sectes by Antechriste inuented, and set vp agayne the true woorde of God, and glory of his moste blessed name: as he gaue the like spirite vnto the moste noble and famous Princes, Iosaphat, Iosias, and Ezechias. God graunt all vs the Queenes highnesse faythfull and true subiectes, to feede of the sweete and sauourye bread of Gods owne woorde, and (as Christe commaunded) to eschewe all our Pharisaicall and Papisticall leauen of mans faigned religion. Which, although it were before God moste abominable, and contrarye to Gods commaundementes, and Christes pure religion, yet it was praysed to be a moste godlye lyfe, and hyghest state of perfection: as though a man might be more godlye, and more perfect by keepyng the rules, traditions, and professions of menne, then by keepyng the holye commaundementes of God. And breefely to passe ouer the vngodly and counterfayte religion, let vs rehearse somme other kyndes of Papisticall superstitions and abuses, as of Beades, of Ladye Psalters, and Rosaries, of fyfteene Oes, of Saint Barnardes verses, of Saint Agathes letters, of Purgatorie, of Halles satisfactorie, of Stations and Iubilees, of faigned Reliques, of halowed Beades, Belles, Bread, Water, Palmes, Candelles, Fyre, and suche other: of superstitious fastinges,

Other deuises and superstitions.

fastinges, of fraternities or brotherheades, of pardons, with such like marchandise, whiche were so esteemed and abused to the great preiudice of Gods glorye and commaundementes, that they were made most high and moste holy thynges, whereby to attayne to the euerlastyng lyfe, or remission of sinne: yea, also vayne inuentions, vnfruitefull ceremonies, and vngodly lawes, decrees, and councels of Rome, were in suche wyse aduaunced, that nothing was thought comparable in auctoritie, wisdome, learning, and godlinesse, vnto them. So that the lawes of Rome (as they sayde) were to be receyued of all men, as the foure Euangelistes, to the whiche all lawes of princes muste geue place. And the lawes of God also partly were lest of, and lesse esteemed, that the saide lawes, decrees, & councels, with their traditions and ceremonies, might be more duely kepte, and had in greater reuerence. Thus was the people through ignorance so blinded, with the goodly shewe and apparaunce of those thinges, that they thought the keepyng of them to be a more holynesse, a more perfect seruice and honouring of God, and more pleasing to God, then the keepyng of Gods commaundementes. Such hath benne the corrupt inclination of man, euer superstitiously geuen to make newe honoring of God of his owne head, and then to haue more affection and deuotion to keepe that, then to search out Gods holy commaundementes, and to keepe them. And furthermore, to take Gods commaundementes for mens commaundements, and mens commaundementes for Gods commaundements,

Decrees and Decretalles.

yea,

yea, and for the hyghest, and most perfect and holy of all Gods commaundementes. And so was all confused, that scante well learned men, and but a smal number of them knewe, or at the least would knowe, and durste affyrme the trueth, to separate or seuer Gods commaundementes, from the commaundementes of men: wherevpon dyd growe muche errour, superstition, idolatrie, dayne religion, ouerwhart iudgement, great contention, with al vngodly lyuyng.

An exhortation to the keepyng of gods commaundementes.

Wherefore, as you haue any zeale to the ryght and pure honouryng of God, as you haue any regarde to your owne soules, and to the lyfe that is to come, which is both without payne, and without end: apply your selues cheefely aboue al thyng, to reade and to heare Gods word: marke diligently therein what his wyll is you shal doo, and with al your endeuour apply your selues to folowe the same. First you must haue an assured faith in God, and geue your selues wholly vnto him, loue hym in prosperitie and aduersitie, and dread to offende him euermore. Then for his sake loue all men, freendes and foes, because they be his creation and image, and redeemed by Christ, as ye are. Caste in your mindes, how you may doo good vnto al men, vnto your powers, & hurt no man. Obey al your superiours and gouernours, serue your maisters faythfully and diligently, as well in their absence, as in their presence, not for dread of punishment onely, but for conscience sake, knowyng that you are bound so to doo by Gods commaundementes. Disobey not your fathers and mothers, but ho-

A breefe rehearsal of gods commaundements.

nour them, helpe them, and please them to your power. Oppresse not, kyl not, beate not, neyther slaunder, nor hate anye man. But loue all menne speake well of al menne, helpe and succour euerye man, as you may, yea, euen your enimies that hate you, that speake euyl of you, and that doo hurte you. Take no mans goodes, nor couet your neighbours goodes wrongfully, but content your selues with that whiche ye get truely, and also bestowe your owne goodes charitably, as neede and case requyreth. Flye al idolatrie, witchcraft, and periurie, commit no maner of adulterie, fornication, nor other vnchastenesse, in wyl nor in deede, with any other mans wyfe, wyddowe, or mayde, or otherwyse. And trauayling continually duryng your life, thus in the keping the commaundementes of God (wherein standeth the pure, principall, and ryght honour of God, and whiche wrought in fayth, God hath ordeyned to be the ryght trade and path way vnto heauen:) you shall not fayle, as Christ hath promised, to come to that blessed and euerlasting life, where you shal lyue in glorie and ioye with GOD for euer. To whom be praise, honour, and emperie, for euer and euer.

Amen.

(.˙.)

¶ A Sermon of Christian loue and charitie.

OF all thynges that be good to be taught vnto christian people, there is nothyng more necessarie to be spoken of, and dayly called vppon, then charitie: as well for that all maner of workes of righteousnesse be conteyned in it, as also, that the decay thereof is the ruine or fall of the worlde, the banishmente of vertue, and the cause of all vice. And for so muche as almost euery man, maketh and frameth to him selfe charitie after his owne appetite, and howe detestable so euer his lyfe be, both vnto God and man, yet he perswadeth him selfe styll that he hath charitie: therefore you shall heare nowe a true and playne description or settyng foorth of charitie, not of mens imagination, but of the very wordes and example of our Sauiour Iesus Christ. In whiche description or settyng foorth, euerye man (as it were in a Glasse) may consyder hym selfe, and see playnly without errour, whether he be in the true charitie, or not.

Charitie is, to loue God with al our hart, al our lyfe, and al our powers and strength. with al our hart: That is to say, that our hart, mynd, and studie, be set to beleeue his woord, to trust in him, and to loue him aboue all other thinges that we loue best in heauen or in earth. with all our lyfe: that is to say, that our cheefe ioy and delight be set vpon him and his honour, & our whole lyfe geuen vnto the seruice of him aboue all thinges, with him to

What charitie is.

The loue of GOD.

lyue and dye, and to forsake all other thynges, ra-
Math.10. ther then hym. For he that loueth his father or mother, sonne, or daughter, house, or lande, more then me (saith Christ) is not woorthy to haue me. With all our powers, that is to say, that with our handes and feete, with our eyes and eares, our mouthes and tongues, and with al our partes and powers, both of body & soule, we shoulde be geuen to the keeping & fulfilling of his commaundemen-
The loue of thy neyghbour. tes. This is the fyrst and principal parte of charitie, but it is not the whole: for charitie is also to loue euery man, good and euyll, freende, and foe, and what so euer cause be geuen to the contrary, yet neuertheleſſe to beare good wyll and hart vnto euery man, to vse our selues wel vnto them, as wel in woordes and countenances, as in al our outward actes & deedes: for so Christ him selfe taught,
Math.22. and so also he performed in deede. Of the loue of God he taught in this wyse vnto a doctour of the law, that asked him, which was the great & cheefe
Math.5. commaundement in the law? Loue thy lord God, (sayd Christ) with al thy hart, with al thy syle, and with al thy mind. And of the loue that we ought to haue among our selues eache to other, he teacheth vs thus, You haue heard it taught in times past, Thou shalt loue thy freende, and hate thy foe: But
Math.5. I tel you, Loue your enimies, speake wel of them that diffame you, and speake euyl of you, doo wel to them that hate you, pray for them that vexe and persecute you, that you may be the children of your father that is in heauen. For he maketh his Sunne to ryse both vppon the euyl and good, and

sendeth

sendeth rayne to iust and vniust. For yf you loue them that loue you, what rewarde shal you haue? Doo not the Publicanes lykewyse? And yf you speake wel only of them that be your brethren and deare beloued frendes, what great matter is that? Doo not the heathen the same also? These be the very wordes of our Sauiour Christ him selfe, touching the loue of our neighbour. And for as much as the Pharisees (with their most pestilent traditions, and false interpretations, and gloses) had corrupted, & almoste clearely stopped vp this pure well of Gods lyuely woorde, teachyng that this loue & charitie parteyned only to a mans frendes, and that it was sufficient for a man to loue them whiche doo loue hym, and to hate his foes: therefore Christe opened this well agayne, purged it, and scowred it, by geuyng vnto his godly lawe of charitie, a true and cleare interpretation, whiche is this: that we ought to loue euery man, both frende and foe, addyng thereto what commoditie we shall haue thereby, and what incommoditie by dooyng the contrary. What thyng can we wishe so good for vs, as the eternall heauenly father, to reckon and take vs for his children? And this shal we be sure of (sayth Christe) if we loue euery man without exception. And if we doo otherwise (saith he) we be no better thē the Pharises, Publicanes, and heathen, & shal haue our rewarde with them, that is, to be shut out from the number of Gods chosen children, and from his euerlasting inheritaunce in heauen.

Thus of true charitie, Christ taught that euery

man is bounde to loue God aboue all thynges, and to loue euery man, freende and foe. And thus lyke wyse he did vse hym selfe, exhortyng his aduersaries, rebukyng the faultes of his aduersaries, and when he could not amende them, yet he prayed for them. Fyrst he loued God his father aboue al thinges, so muche that he sought not his owne glory
Iohn.5. and wyll, but the glory & wyl of his father. I seeke not (sayde he) myne owne wyl, but the wyl of him
Math.26. that sent me. Nor he refused not to dye, to satisfie his fathers wyll, saying, If it may be, let this cup of death goe from me: yf not, thy wyl be done, and not myne. He loued not his only freendes, but also his enimies, whiche (in their hartes) bare exceedyng great hatred agaynst hym, & in their tongues spake all euill of him, and in their actes and deedes pursued him with al their might and power, euen vnto death, yet al this notwithstandyng, he withdrew not his fauour from them, but styl loued thē, preached vnto them of loue, rebuked their false doctrine, their wicked lyuyng, and dyd good vnto them, patiently takyng what so euer they spake or did against him. When they gaue him euil wordes, he gaue none euyll agayne. When they did stryke him, he did not smite againe: and when he suffered death, he did not slay them, nor threaten them, but prayed for them, and dyd put all thynges to his fa-
Esai.53. thers wyll. And as a sheepe that is ledde vnto the
Actes.8. shambles to be slayne, & as a lambe that is shorne of his fleese, maketh no noyse nor resystance, euen so he went vnto his death, without any repugnaunce, or opening of his mouth to say any euyll.

Thus haue I set foorth vnto you, what charitie is, as well by the doctrine, as by the examples of Christ him self, wherby also euery man may without errour knowe him selfe, what state and condition he standeth in, whether he be in charitie, (and so the chylde of the father in heauen) or not. For although almoste euery man perswadeth him selfe to be in charitie, yet let him examine none other man, but his owne hart, his life & conuersation, and he shall not be deceyued, but truely discerne and iudge whether he be in perfecte charitie or not. For he that foloweth not his owne appetite and wyll, but geueth him selfe earnestly to God, to doo al his wyl and commaundementes, he may be sure that he loueth God aboue all thynges, and els surely he loueth him not, whatsoeuer he pretende: as Christ sayde, If ye loue me, keepe my commaundementes. For he that knoweth my commaundementes, and keepeth them, he it is (sayth Christe) that loueth me. And agayne he sayth, He that loueth me, wyl keepe my worde, and my father wyl loue him, and we wyl both come to him, and dwel with him. And he that loueth me not, wil not kepe my woordes. And lykewyse, he that beareth good hart and mynd, and vseth wel his tongue & deedes vnto euery man, freende and foe, he may knowe thereby that he hath charitie. And when he is sure also that almyghtie God taketh him for his deare beloued sonne, as Saint John sayth, Hereby manifestly are knowen the children of God, from the children of the deuyll: for who so euer doeth not loue his brother, belongeth not vnto God.

Iohn. 13.

1. Iohn. 4.

¶ The second part of the Sermon of charitie.

You haue heard a playne & a fruitful setting forth of charitie, & how profitable & necessarie a thyng charitie is. Howe charitie stretcheth it selfe both to God and man, freende, and foe, & that by the doctrine and example of Christe. And also who may certifie him selfe whether he be in perfecte charitie, or not: now as concernyng the same matter, it foloweth. The peruerse nature of man, corrupt with synne, and destitute of Gods worde and grace, thinketh it agaynst al reason, that a man shoulde loue his enimie, and hath many persuasions whiche bryng hym to the contrary. Agaynst all whiche reasons, we ought as wel to set the teachyng, as the liuyng of our Sauiour Christe, who louyng vs (when we were his enimies) doeth teache vs to loue our enimies. He did patiently take for vs many reproches, suffered beatyng, and moste cruell death. Therefore we be no members of hym, yf we wyll not folowe hym. Christe (sayth Saint Peter) suffered for vs, leauyng an example that we shoulde folowe him.

Against carnal men that will not forgeue their enimies.

1. Pet. 2.

Furthermore, we must consyder, that to loue our freendes, is no more but that which theeues, adulterers, homicides, and al wicked persons doo: in so much that Iewes, Turkes, Infidels, and al bruite beasts do loue them that be their freendes, of whom they haue their liuyng, or any other benefytes. But to loue enimies, is the proper condition onely

of

of them that be the chyldren of God, the disciples and folowers of Chryst. Notwithstandyng, mans froward and corrupt nature weigheth ouer deepely many tymes, the offence and displeasure donne vnto him by enimies, and thinketh it a burden intollerable, to be bounde to loue them that hate him. But the burden should be easy yenough, (if on the other syde) euery man woulde consyder, what displeasure he hath done to his enimie againe, and what pleasure he hath receyued of his enimie. And yf we fynde no equall or euen recompence, neyther in receyuyng pleasures of our enimie, nor in requytyng displeasures vnto hym agayne: then let vs ponder the displeasures whiche we haue donne agaynst almyghtie God, how often and how greeuously we haue offended him, whereof yf we wyll haue of God forgeuenesse, there is none other remedie, but to forgeue the offences donne vnto vs, which be very smal, in comparison of our offences donne agaynst God.

And if we consyder, that he which hath offended vs, deserueth not to be forgeuen of vs, let vs consyder agayne, that we much lesse deserue to be forgeuen of God. And although our enimie deserue not to be forgeuen for his owne sake, yet we ought to forgeue hym for Gods loue, consyderyng howe greate and many benefites we haue receyued of hym, without our desertes, and that Chryste hath deserued of vs, that for his sake we shoulde forgeue them their trespasses committed agaynst vs. But here may ryse a necessarie question to be dissolued: If charitie requyre to thynke, speake, and doo wel

A question.

vnto

vnto euery man, both good and euyll: howe can magistrates execute iustice vpon malefactours or euyl doers with charitie? Howe can they cast euyl men in prison, take awaye their goodes, and sometime their lyues, accordyng to lawes, yf charitie wyl not suffer them so to do? Hereunto is a plaine and a breefe aunsweare, that plagues and punishmentes be not euyll of them selues, yf they be well taken of the harmelesse. And to an euyll man they are both good and necessarie, and may be executed accordyng to charitie, and with charitie houlde be executed. For declaration wherof, you shal vnderstande that charitie hath two offices, the one contrary to the other, and yet both necessary to be vsed vpon men of contrary sorte and disposition. The one office of charitie is, to cherishe good & harmelesse men, not to oppresse them with false accusations, but to encourage them with rewardes to doo well, and to continue in well dooyng, defendyng them with the swoorde from their aduersaries: as the office of Bishoppes and Pastours is, to prayse good men for wel dooyng, that they may continue therein, and to rebuke and correct by the woorde of God, the offences and crymes of all euyll disposed persons. The other office of charitie is, to rebuke, correcte, and punish vice, without regarde of persons, and is to be vsed agaynst them onely that be euyll men, and malefactours or euyl doers. And that it is as well the office of charitie to rebuke, punishe, and correcte them that be euyll, as it is to cherishe and rewarde them that be good and harmelesse, Saint Paul declareth (writing to the Romanes)

An aunsweare.

Charitie hath two offices.

Romanes) saying, That ỹ high powers are ordeyned of God, not to be dreadful to them that do wel, but vnto malefactours, to draw the swoord, to take vengeaunce of him that committeth the sinne. And Saint Paule biddeth Timothi stoutly and earnestly to rebuke sinne by the woorde of GOD. So that both offices shoulde be diligently executed, to fight agaynst the kingdome of the deuyl, the preacher with the woord, and the gouernour with the swoorde. Els they loue neyther God, nor them whom they gouerne, yf (for lacke of correction) they wylfully suffer God to be offended, and them whom they gouerne, to perishe. For as euery louyng father correcteth his naturall sonne when he dooth amisse, or els he loueth hym not: so all gouernours of realmes, countreyes, townes, and houses, should louingly correct them which be offendours, vnder their gouernaunce, and cherishe them whiche lyue innocently, yf they haue any respect eyther vnto God and their office, or loue vnto them of whom they haue gouernaunce. And such rebukes and punishmentes of them that offende, must be donne in due time, lest by delay, the offendours fall headlonges into all maner of mischeefe, and not onely be euyll them selues, but also doo hurt vnto many men, drawing other by their euyl example, to synne and outrage after them. As one theefe maye both robbe many menne, and also make manye theeues: and one seditious person may allure many, and noye a whole towne or countrey. And suche euyl persons that be so great offendours to GOD, and the common weale,

Roma. 13.

1. Tim. 1.

charitie

charitie requyreth to be cut of from the body of the common weale, lest they corrupt other good and honest persons: lyke as a good surgion cutteth away a rotten and festered member for loue he hath to the whole body, lest it infect other members adioynyng vnto it. Thus it is declared vnto you, what true charitie or Christian loue is, so playnly, that no man neede to be deceyued. Whiche loue, whosoeuer keepeth, not onely towardes GOD, (whom he is bound to loue aboue al thynges) but also towarde his neyghbour, as wel freend as foe, it shal surely keepe him from al offence of God, and iust offence of man. Therfore beare wel away this one shorte lesson, that by true Christian charitie, God ought to be loued, good and euyl, freende, and foe, and to all suche, we ought (as we may) to doo good: those that be good, of loue to encourage and cherishe, because they be good: and those that be euyll, of loue to procure and seeke their correction and due punishment, that they may therby eyther be brought to goodnesse, or at the least that God & the common wealth may be lesse hurt & offended. And yf we thus direct our lyfe, by Christian loue & charitie, then Christe doeth promise and assure vs that he loueth vs, that we be the chyldren of our heauenly father, reconciled to his fauour, very members of Christe: and that after this short time of this present and mortal lyfe, we shall haue with him euerlasting life, in his euerlastyng kyngdome of heauen: Therefore to him with the father and the holy ghost, be al honour and glory, nowe and euer. Amen

¶ A Sermon agaynst swearyng and periurie.

ALmighty GOD, to the intent his moste holy name shoulde be had in honour, & euermore be magnified of the people, commaundeth that no man should take his name vainly in his mouth, threatning punishment vnto him that vnreuerently abuseth it by swearyng, forswearyng, and blaspheme. To thintent therefore that this commaundement may be the better knowen and kept, it shalbe declared vnto you, both howe it is lawful for Christian people to sweare, and also what peryl and daunger it is vaynely to sweare, or to be forsworne. First, when Iudges requyre othes of the people for declaration or opening of the trueth, or for execution of iustice, this maner of swearing is lawful: also when men make faythful promises, with calling to witnesse of the name of God, to keepe couenantes, honest promises, statutes, lawes, and good customes, as Christian Princes doo in their conclusions of peace, for conseruation of common wealthes, and priuate persons promise their fidelitie in matrimonie, or one to another in honestie and true freendshyp: and all men when they doo sweare to keepe common lawes, and locall statutes, and good customes, for due order to be had & continued among men, when subiectes doo sweare to be true & faithful to their King and soueraigne Lorde, and when iudges, magistrates, and officers, sweare truely to execute their offices, and when a man woulde affyrme

How & in what causes it is lawful to sweare.

affyrme the trueth to the settyng forth of Gods glory (for the saluation of the people) in open preachyng of the Gospel, or in geuing of good counsel priuately for their soules health: all these maner of swearyng for causes necessarie and honest, be lawful. But when men doo sweare of custome, in reasonyng, buying, & sellyng, or other dayly communications (as many be common & great swearers) suche kynde of swearyng is vngodly, vnlawful, and forbidden by the commaundement of God. For suche swearyng is nothyng els, but takyng of Gods holy name in vayne. And here is to be noted, that lawfull swearyng is not forbydden, but commaunded by almyghtie GOD. For we haue examples of Christ, and godly men in holy Scripture, that dyd sweare them selues, and required
Deut.9. othes of other lyke wyse. And Gods commaundement is, Thou shalt dread thy Lorde GOD, and shalt sweare by his name. And almyghtie God by
Psalm.63. his Prophet Dauid sayth, All men shalbe praysed that sweare by hym.

Iohn.3. Thus dyd our Sauiour Christe sweare diuers
2.Cor.1. tymes, saying, Uerily, verily. And S. Paul swea-
Gen.24. reth thus, I call God to witnesse. And Abraham (waxyng olde) required an othe of his seruaunt, that he shoulde procure a wyfe for his sonne Isahac, whiche shoulde come of his owne kynred: and the seruaunt dyd sweare that he would perfourme
Gen.22. his maisters wyl. Abraham also beyng required, dyd sweare vnto Abimelech the kyng of Geraris, that he shoulde not hurt him, nor his posteritie, and so lyke wyse dyd Abimelech sweare vnto Abraham.

ham. And Dauid dyd ſweare to be and continue a faythfull freende to Jonathas, and Jonathas dyd ſweare to become a faythfull freende vnto Dauid.

Alſo, GOD once commaunded, that if a thyng were layde to pledge to any man, or left with him to keepe, if the ſame thyng were ſtollen, or loſt, that the keeper thereof ſhould be ſworne before iudges, that he did not conueygh it away, nor vſed any deceite in cauſing the ſame to be conueyed away, by his conſent or knowledge. And Saint Paul ſaith, Hebr.6. that in all matters of controuerſie betweene two perſons, where as one ſayth, Yea, and the other Nay, ſo as no due proofe can be had of the trueth, the ende of euery ſuch controuerſie muſt be an oth, miniſtred by a iudge. And moreouer, God by the Prophet Jeremie ſayth, Thou ſhalt ſweare, The Lord lyueth, in trueth, in iudgement, in righteouſneſſe. So that whoſoeuer ſweareth when he is requyred of a iudge, let him be ſure in his conſcience, that his othe haue theſe three conditions, and he ſhal neuer neede to be afrayde of periurie.

What condition an oth ought to haue.

The firſt.

The ſeconde.

The thyrde.

Fyrſt, he that ſweareth, may ſweare truely, that is, he muſt (ſetting apart al fauour and affection to the parties) haue the trueth onely before his eyes, and for loue thereof, ſay and ſpeake that which he knoweth to be trueth, and no further. The ſecond is, he that taketh an othe, muſt doo it with iudgement, not raſhely, and vnaduiſedly, but ſoberly, conſyderyng what an oth is. The third is, he that ſweareth, muſt ſweare in ryghteouſneſſe: that is, for the very zeale and loue which he beareth to the defence of innocencie, to the mayntenance of the trueth,

trueth, and of the ryghteousnesse of the matter or cause: al profite, displesure, all loue and fauour vnto the person for frendshyp or kynred layde aparte.

Why we be willed in scripture to sweare by the name of GOD.

Thus an othe (yf it haue with it these three conditions) is a parte of Gods glory, whiche we are bounde by his commaundement to geue vnto him. For he wylleth that we shall sweare onely by his name, not that he hath pleasure in our othes, but lyke as he commaunded the Jewes to offer sacrifices vnto him, not for any delyght that he had in them, but to kepe the Jewes from committing of idolatrie: so he commaunding vs to sweare by his holy name, doeth not teache vs that he delyghteth in swearyng, but he thereby forbyddeth all men to geue his glory to any creature in heauen, earth, or water. Hytherto you see, that othes lawfull are commaunded of God, vsed of Patriarches and Prophetes, of Christe him selfe, and of his Apostle Paul. Therefore Christian people must thinke lawfull othes both godly and necessarie. For by lawfull promise and couenauntes confyrmed by othes, princes and their countreyes are confyrmed in common tranquilitie and peace. By holy promises, with callyng the name of God to witnesse, we be made lyuely members of Christe, when we professe his religion, receyuyng the Sacrament of Baptisme. By lyke holy promise, the Sacrament of Matrimonie knitteth man & wife in perpetual loue, that they desyre not to be separated, for any displeasure or aduersitie that shal after happen. By lawfull othes, whiche Kynges, Princes, Judges, and Magistrates doo sweare,

Esai. 42.
Psalm. 15.

Commodities had by lawful othes made and obserued.

common

common lawes are keapte inuiolate, Iuſtice is indifferently miniſtred, harmeleſſe perſons, fatherleſſe chyldren, widowes, and poore men, are defended from murtherers, oppreſſours, & theeues, that they ſuffer no wrong, nor take any harme. By lawfull othes, mutuall ſocietie, amitie, and good order is keapt continually in all comminalties, as Boroughes, cities, townes, and villages. And by lawful othes, malefactors are ſearched out, wrong doers are puniſhed, & they which ſuſteyne wrong, are reſtored to their ryght. Therefore lawful ſwearing can not be euyll, whiche bryngeth vnto vs ſo many godlye, good, and neceſſarye commodities. Wherefore, when Chriſte ſo earneſtly forbad ſwearyng, it may not ſo be vnderſtanded, as though he dyd forbyd al manner of othes: but he forbiddeth al vayne ſwearyng and forſwearing both by God & by his creatures, as the common vſe of ſwearyng in buying, ſelling, & in our dayly communication, to the intent euery Chriſtian mans woorde ſhould be as wel regarded in ſuch matters, as if he ſhould confirme his communication with an othe. For euery Chriſtian mans woorde (ſayth S. Hierome) ſhoulde be ſo true, that it ſhoulde be regarded as an othe. And Chryſoſtome witneſſing the ſame, ſaith, It is not conuenient to ſweare, for what needeth vs to ſweare, when it is not lawfull for one of vs to make a lye vnto an other? Peraduenture ſome wyll ſay, I am compelled to ſweare, for els menne that do commune with me, or do buy and ſell with me, will not beleeue me. To this anſweareth S. Chryſoſtome, that he that thus ſayeth, ſheweth

Vayne ſwearyng is forbidden.

An obiection.

An anſwere.

hym ſelfe to be an vniuſte and a deceyteful perſon: for if he were a truſtie man, and his deedes taken to agree with his woordes, he ſhoulde not neede to ſweare at all. For he that vſeth trueth & plainneſſe in his bargayning and communication, he ſhall haue no nede by ſuch vaine ſwearing, to bring him ſelfe in credence with his neyghbours, nor his neyghbours wyll not miſtruſt his ſayeinges. And if his credence be ſo muche loſte in deede, that he thynketh no man wyll beleeue hym without he ſweare, then he maye well thinke, his credence is cleane gone. For trueth it is (as Theophilactus writeth) that no man is leſſe truſted, then he that vſeth muche to ſweare. And almyghtie God by the wiſe man ſaith, That man which ſweareth much ſhalbe full of ſinne, and the ſcourge of God ſhal not depart from his houſe. Eccle. 33.

Another obiection. But here ſome men wil ſay, for excuſing of their many othes in their dayly talke: Why ſhoulde I not ſweare, when I ſweare truely? An anſweare. To ſuche men it maye be ſaide, that though they ſweare truelye, yet in ſwearing often vnaduiſedly, for trifles, without neceſſitie, and when they ſhoulde not ſweare, they be not without fault, but do take Gods moſte holy name in vayne. Muche more vngodly and vnwiſe men are they, that abuſe Gods moſte holy name, not only in buying and ſelling of ſmal thynges dayly in al places, but alſo in eating, drinking, playing, communing, and reaſonyng. As if none of theſe thinges might be donne, except in dooyng of them, the moſte holy name of God be commonly vſed and abuſed, vaynely and vnreuerentlye talked

hed of, ſwoꝛne by, and foꝛſwoꝛne, to the bꝛeaking of Gods commaundemente, and pꝛocurement of his indignation.

The ſeconde part of the ſermon of ſwearyng.

YOu haue benne taught in the firſte parte of this ſermon agaynſt ſweaꝛing & periurie, what great danger it is to vſe ỹ name of God in vaine. And that all kynde of ſwearyng is not vnlawfull, neyther agaynſte Gods commaundemente, and that there be thꝛee thynges required in a lawful othe. Firſt, that it be made foꝛ the maintenance of the trueth. Seconde, that it be made with iudgemente, not rachely and vnaduiſedly. Thirdly, foꝛ the zeale and loue of Iuſtice. Ye hearde alſo what commodities commeth of lawfull othes, and what daunger commeth of raſh and vnlawful othes. Now as concernyng the reſt of the ſame matter, ye ſhall vnderſtande, that as well they vſe the name of God in vaine, that by an othe make lawfull pꝛomiſes of good and honeſt thynges, and perfourme them not: as they whiche do pꝛomiſe euyll and vnlawfull thynges, and do perfourme the ſame. Of ſuche men that regarde not their godly pꝛomiſes bounde by an othe, but wittingly and wilfully bꝛeaketh them, we doo reade in holy Scripture two notable puniſhmenter. Firſte, Joſue and the people of Iſrael made a league and faythfull pꝛomiſe of perpetuall amitie Ioſue.9.

Lawfull othes and pꝛomiſes woulde be better regarded.

and frendship with the Gabaonites: notwithstandyng afterwarde in the dayes of wicked Saule, manye of these Gabaonites were murdered, contrary to the sayde faythfull promise made. Wherewith almightie God was so sore displeased, that he sente an vniuersall hunger vppon the whole countrey, whiche continued by the space of three yeeres. And God would not withdraw his punishment, vntyll the saide offence was reuenged by the death of vii. sonnes, or next kinsmen of king Saul.

1. Reg. 2. And whereas Zedechias king of Hierusalem, had promised fidelitie to the kyng of Chaldea, afterwarde when Zedechias contrarye to his othe and allegiance, dyd rebell agaynst kyng Nabuchodonosor: this Heathen kyng by Gods permission and sufferaunce, inuadyng the land of Jurie, and besieging the citie of Hierusalem, compelled the sayde kyng Zedechias to flee, and in fleeyng, tooke hym prisoner, slue his sonnes before his face, and put out both his eyes: & bindyng hym with chaines, led him prisoner miserably into Babylon.

Unlawfull othes & promises are not to be kept.

Thus dooth God shewe plainely howe much he abhorreth breakers of honest promises bounde by an othe made in his name. And of them that make wicked promises by an othe, and wyll performe the same, wee haue example in the Scripture, cheefely of Herode, of the wicked Jewes, and

Matth. 14. of Jepthath. Herode promised by an othe vnto the damosell whiche daunced before hym, to geeue vnto her what so euer shee woulde aske: when she was instructed before of her wicked mother to aske the head of S. John Baptist. Herode as he

tooke

tooke a wicked othe, ſo he more wickedly perfourmed the ſame, and cruelly ſlue the moſte holy prophete. Likewiſe dyd the malitious Jewes make an othe, curſing them ſelues if they did eyther eate or drynke, vntyl they had ſlayne S. Paule. And Jepthath when God had geeuen to hym victorye of the chyldren of Ammon, promiſed of a fooliſhe deuotion vnto GOD, to offer for a ſacrifice vnto hym, that perſon whiche of his owne houſe ſhould firſte meete with hym after his returne home. By force of whiche fonde and vnaduiſed othe, he dyd ſles his owne and onely daughter, whiche came out of his houſe with myrth and ioye to welcome hym home. Thus the promiſe whiche he made moſte fooliſhly to God, agaynſte Gods euerlaſtyng wyll, and the lawe of nature, moſte cruelly he perfourmed: ſo committing againſte God double offence. Therfore, who ſo euer maketh any promiſe, bynding hym ſelfe thereunto by an othe: let hym foreſee that the thing which he promiſeth, be good, honeſt, and not againſte the commaundement of God, & that it be in his owne power to perfourme it iuſtly. And ſuche good promiſes muſte all menne kepe euermore aſſuredly. But if a man at any time ſhal, eyther of ignorance, or of malice, promiſe and ſweare to doo any thing, whiche is eyther agaynſt the lawe of almightye God, or not in his power to perfourme: let him take it for an vnlawful and vngodly othe. Actes. 23. Iudg. 11.

Nowe ſomething to ſpeake of periurie, to the intent you ſhould know how great and greeuous an offence againſt God this wylful periurie is, I wil Againſt periury

 thewe

shew you what it is to take an othe before a Iudge
An othe before a Iudge. vpon a booke. First, when they, layeing their handes vpon the Gospel booke, do sweare truely to enquire, and to make a true presentment of thynges, wherewith they be charged, and not to let from saying the trueth, & doyng truely, for fauour, loue, dread, or malice of any person, as God maye helpe them, and the holy contentes of that booke: They muste consyder, that in that booke is conteyned Gods euerlasting trueth, his moste holy and eternall woorde, whereby we haue forgeuenesse of our sinnes, and be made inheritours of heauen, to lyue for euer with Gods angels and his saintes, in ioye and gladnesse. In the Gospell booke is conteyned also Gods terrible threates to obstinate sinners, that wyll not amende their lyues, nor beleeue the trueth of God his holy woorde, and the euerlasting payne prepared in hell for Idolaters, hypocrites, for falle and vaine swearers, for periured men, for false witnesse bearers, for falle condemners of innocent and giltlesse men, and for them whiche for fauour hyde the crymes of euyll doers, that they shoulde not be punished. So that who so euer wylfully forsweareth him selfe vppon Christes holy Euangelie, they vtterly forsake Gods mercye, goodnesse, & trueth, the merites of our sauiour Christes natiuitie, lyfe, passion, death, resurrection, and ascension, they refuse the forgeuenesse of sinnes, promised to all penitent sinners, the ioyes of heauen, the companie with Angels and Saintes for euer. All whiche benefites and comfortes, are promised vnto true Christian persons in the Gospell.

And

And they, ſo beyng forſworne vpon the Goſpel, doo betake them ſelues to the deuylles ſeruice, the maſter of all lyes, falſhood, deceit, and periurie, prouokyng the great indignation and curſe of God agaynſte them in this lyfe, and the terrible wrath and iudgement of our ſauiour Chriſt, at the great day of the laſte iudgement, whē he ſhal iuſtly iudge both the quicke and the dead, accordyng to theyr workes. For whoſoeuer forſaketh the trueth, for loue or diſpleaſure of any man, or for lucre and profit to him ſelfe, dooth forſake Chriſte, and with Iudas betraye hym. And although ſuch periured mens falſhood be nowe kept ſecrete, yet it ſhalbe opened at the laſt day, when the ſecretes of all mens hartes ſhalbe manifeſt to all the worlde. And then the trueth ſhall appeare, and accuſe them: and their owne conſcience, with all the bleſſed companie of heauen, ſhall beare witneſſe truely agaynſte them. And Chriſte the righteous Iudge, ſhall then iuſtly condemne them to euerlaſtyng ſhame and death. This ſinne of periury, almyghtie God by the prophete Malachie doth threaten to punyſhe ſoare, ſaying vnto the Iewes, I wyl come to you in iudgement, and I wyl be a ſwyft witneſſe and a ſharpe iudge vpon ſorcerers, adulterers, and periured perſons. Whiche thyng to the prophete Zacharye God declareth in a viſion, wherein the prophete ſawe a booke fleeyng, whiche was. xx. cubites long, and. x. cubites brode, God ſayeing then vnto hym, This is the curſe that ſhall goe foorth vppon the face of the earth, for falſhood, falſe ſwearyng, and periurie. And this curſe ſhall

Though periurie doo eſcape here vneſpied & vnpunished, it ſhal not doo ſo euer.

Malac. 3.

Zacha. 5.

enter into the house of the false man, and into the house of the periured man, and it shall remayne in the middest of his house, and consume him, the timber & stones of his house. Thus you see how much God dooth hate periurie, and what pounishmente God hath prepared for false swearers and periured persons.

Thus you haue heard, how and in what causes it is lawfull for a Christian man to sweare: ye haue hearde what properties and conditions a lawfull othe must haue, and also howe suche lawful othes are both godly & necessarye to be obserued: ye haue hearde, that it is not lawfull to sweare vaynely, (that is) other wayes then in suche causes, and after suche sorte as is declared. And finally, ye haue hearde howe damnable a thyng it is, eyther to forsweare our selues, or to keepe an vnlawfull and an vnaduised othe. Wherefore let vs earnestly call for grace, that all vayne swearyng and periurie set apart, we may onely vse such othes as be lawfull and godly, and that we may truely without all fraude keepe the same, accordyng to Gods will & pleasure. To whom with the sonne and the holy ghost, be al honour and glory.

Amen.

A Ser-

OF our goeyng from God, the wiſe man ſaith, that pryde was the firſte beginning: for by it mans hart was turned from God his maker. For pryde (ſaith he) is the fountayne of all ſinne: he that hath it, ſhalbe ful of curſynges, and at the ende it ſhall ouerthrowe him: and as by pryde and ſinne wee goe from God, ſo ſhal God and al goodneſſe with him go from vs. Eccle.10.

And the prophet Ozee dooth playnly affirme, that they whiche goe awaye ſtyll from God by vitious liuing, and yet wouldе goe about to pacifie hym otherwiſe by ſacrifice, and enterteyne him thereby, they labour in vayne. For, notwithſtandyng all their ſacrifice, yet he goeth ſtyll awaye from them. For ſo much (ſaith the prophet) as they doo not apply their mindes to returne to God, although they goe about with whole flockes and heardes to ſeeke the Lorde, yet they ſhall not fynde hym: for he is gonne away from them. But as touching our turnyng to God, or from God, you ſhall vnderſtande, that it maye be donne diuers wayes. Sometimes directly by Idolatrie, as Iſrael and Iuda then did: ſometimes men go from God by lacke of faith, and miſtruſting of God, whereof Eſai ſpeaketh in this wiſe, woe to them that goe downe into Egypt to ſeeke for helpe, truſting in horſes, and hauyng confidence in the number of chariotes, and puiſaunce or power of horſemenne: They haue no confidence in the holy God of Iſrael, nor ſeeke for the Lorde. Ozee.5. Eſai.31.

But

But what folowethˀ The Lord ſhal let his hande fall vppon them, and downe ſhall comme both the helper, and he that is holpen. They ſhalbe deſtroyed altogether. Sometime men goe from God by the neglectyng of his commaundementes concerning their neighbours: whiche commaundeth them to expreſſe hartie loue towardes euery man, as Zacharie ſayde vnto the people in Goddes behalfe, Geue true iudgemente, ſhewe mercye and compaſſion euery one to his brother, imagine no deceite towardes widowes, or chyldren fatherleſſe and motherleſſe, towardes ſtraunger, or the poore, let no man forge euyll in his hart agaynſt his brother. But theſe thinges they paſſed not of, they turned their backes, and went their waye, they ſtopped their eares that they myght not heare, they hardened their hartes as an Adamant ſtone, that they myght not liſten to the lawe, and the wordes that the Lorde had ſente throughe his holy ſpirite, by his auncient prophetes. Wherefore the Lorde ſhewed his great indignation vpon them. It came to paſſe (ſayth the prophete) euen as I tolde them: as they woulde not heare, ſo when they cryed, they were not hearde, but were ſcattered into all kingdomes whiche they neuer knewe, and their lande was made deſolate. And to be ſhort, all they that may not abide the worde of God, but folowing the perſwaſions & ſtubbernnes of their owne hartes, go backward, and not forward (as it is ſayd in Jeremie) They goe and turne away from God. In ſo much that Origen ſayth, He that with mynd, with ſtudy, with dedes, with thought, and care applieth

Zach. 7.

Ierem, 7.

Ierem, 7.

and

and geueth hym selfe to Gods woord, and thinketh vpon his lawes day and nyght, geueth hym selfe wholy to God, and in his preceptes and commaundementes is exercised: this is he that is turned to God. And on thother part he sayth, Who so euer is occupied with fables and tales when the woord of God is rehearsed, he is turned from God. Who so euer in time of readyng Gods woord, is carefull in his mind of worldly busines, of money, or of lucre, he is turned from God: who so euer is entangled with the cares of possessions, fylled with couetousnes of riches, who soeuer studieth for the glory and honour of this worlde, he is turned from God. So that after his minde, who soeuer hath not a special mind to that thyng that is commanded or taught of God, he that dooth not listen vnto it, embrace, & print it in his harte, to thintent that he maye duely fashion his life thereafter, he is playnely turned from GOD, although he doo other thynges of his owne deuotion and mynde, whiche to hym seeme better, and more to Gods honour. Which thing to be true, wee be taught and admonished in the holy scripture by therample of kyng Saul, who beyng commaunded of God by Samuel, that he shoulde kyll all the Amalechites, and destroy them clearely with their goodes and cattel: yet he, beyng moued partly with pitie, and partly (as he thought) with deuotion vnto God, saued Agag the king, & all the cheefe of their cattell, therewith to make sacrifice vnto God. Wherwithal god being displeased highly, sayde vnto the prophete Samuel, I repent that euer I made Saul kyng, for he hath forsaken me, 1. Reg. 15.

and

and not folowed my wordes, & so he commaunded Samuel to shewe hym. And when Samuel asked wherefore (contrary to Gods worde) he had saued the cattell: he excused the matter, partely by feare, saying he durst doo none other, for that the people would haue it so: partly, for that they were goodly beastes, he thought God would be content, seeyng it was donne of a good intent and deuotion, to honour God with the sacrifice of them.

But Samuel reprouing al suche intentes and deuotions (seeme they neuer so muche to Gods honour, if they stand not with his woord, wherby we maye be assured of his pleasure) sayde in this wyse, Would God haue sacrifices and offeringes? Or rather that his worde shoulde be obeyed? To obey him, is better then offeringes, and to listen to him, is better then to offer the fat of rammes: yea, to repugne agaynst his voice is as euyll as the sinne of soothsaying: and not to agree to it, is lyke abominable Idolatrie. And nowe for as muche as thou haste caste awaye the worde of the Lorde, he hath caste awaye thee, that thou shouldest not be kyng.

The turning of God from man.

By al these examples of holy scripture, wee may knowe, that as wee forsake God, so shal he euer forsake vs. And what miserable state dooth consequently and necessarily folowe thereupon, a man maye easily consider by the terrible threatenynges of God. And although he consider not all the sayde miserie to the vttermost, beyng so great that it passeth any mans capacitie in this lyfe sufficientlye to consyder the same: yet he shall soone perceyue so

muche thereof, that if his harte be not more then stonye, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembraunce. First the displeasure of God towardes vs, is commonly expressed in the Scripture by these two thynges: by shewyng his fearefull countenance vpon vs, and by turning his face, or hydyng it from vs. By shewing his dreadful countenance, is signifyed his great wrath: but by turnyng his face or hiding thereof, is many tymes more signified, that is to saye, that he clearely forsaketh vs, and geueth vs ouer. The whiche significations be taken of the properties of mens maners. For men towardes them whom they fauour commonlye, beare a good, a cheerefull, and a louyng countenaunce: so that by the face or countenaunce of a man, it dooth commonlye appeare what will or mynde he beareth towardes other. So when God dooth shewe his dreadful countenaunce towardes vs, that is to saye, dooth sende dreadfull plagues of swoorde, famine, or pestilence vpon vs, it appeareth that he is greatly wroth with vs. But when he withdraweth from vs his woorde, the right doctrine of Christe, his gratious assistaunce and ayde (which is euer ioyned to his word) and leaueth vs to our owne wit, our owne will and strength: he declareth then, that he begynneth to forsake vs. For whereas GOD hath shewed to all them that truely beleeue his Gospel, his face of mercy in Iesus Christe, whiche dooth so lighten their hartes, that they (if they beholde it as they ought to doo) be transfourmed to his Image, be made partakers

of

of the heauenly lyght, and of his holy spirite, and be fashioned to him in all goodnesse requisite to the chyldren of God: so, if they after doo neglecte the same, if they be vnthankefull vnto hym, if they order not their lyues accordyng to his example and doctrine, and to the settyng forth of his glorye, he wyll take away from them his kingdome, his holy worde, wherby he shoulde raigne in them, because they bring not forth the fruite thereof that he looketh for. Neuertheles, he is so mercifull, and of so long sufferaunce, that he dooth not shewe vpon vs that great wrath sodainly. But when we begin to shrinke from his woord, not beleeuing it, or not expressing it in our liuynges: firste he dooth sende his messengers, the true preachers of his woord, to admonishe and warne vs of our duetie: that as he for his part, for the great loue he bare vnto vs, deliuered his owne sonne to suffer death, that wee by his death might be deliuered from death, and be restored to the lyfe euerlastyng, euermore to dwel with hym, and to be partakers and inheritours with him, of his euerlasting glory and kingdome of heauen: so againe, that we for our partes should walke in a godly lyfe, as becommeth his chyldren to doo. And if this wyll not serue, but styll wee remayne disobedient to his woorde and wyll, not knowyng him, not louing him, not fearing him, not putting our whole trust and confidence in him: and on the other syde, to our neighbours behauing our selues vncharitably, by disdaine, enuie, malice, or by committing murder, robbery, adultry, gluttony, deceit, lying, swearyng, or other like detestable woorkes,

and

and vngodly behauiour: then he threatneth vs by terrible commination, swearyng in great anger, that who so euer dooth these woorkes, shall neuer enter into his reast, whiche is the kingdome of heauen. Hebr.4. Psalm.25.

The seconde part of the sermon of fallyng from God.

IN the former parte of this sermon, ye haue learned howe many maner of wayes men fal from God: somme by Idolatrie, some for lacke of faith, somme by the neglectyng of their neyghbours, some by not hearyng of Gods woorde, some by the pleasure they take in the vanities of worldly thynges. Ye haue also learned in what miserie that man is, whiche is gonne from God. And howe that God yet of his infinite goodnes to call againe man from that his miserie, vseth firste gentle admonitions by his preachers, after he layeth on terrible threatninges. Nowe if this gentle monition and threatnyng together do not serue, then God wyll shewe his terrible countenaunce vpon vs, he wyll powre intollerable plagues vpon our heades, and after he wyl take away from vs all his ayde and assistaunce, wherewith before he dyd defende vs from al suche maner of calamitie. As the Euangelical prophete Esai agreeing with Christes parable, doth teache vs, saying, That God hadde made a godlye vineyarde for his beloued chyldren: he hedged it, he walled it rounde about, Esai.5. Matth.21.

about, he planted it with chosen vines, and made a Turret in the myddes thereof, and therein also a wyne presse. And when he looked that it shoulde bryng hym foorth good grapes, it brought foorth wylde grapes: and after it foloweth, Nowe shall I shewe you (sayth God) what I wyll doo with my vineyarde: I wyl plucke downe the hedges, that it maye perishe: I wyll breake downe the walles, that it may be troden vnder foote: I wyll let it lye waste, it shall not be cut, it shall not be digged, but bryers and thornes shall ouergrowe it, and I shall commaunde the cloudes that they shall no more rayne vpon it.

By these threatnynges wee are monished and warned, that if we which are the chosen vineyard of God, bryng not foorth good grapes, that is to say, good woorkes that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to cal vpon vs for them, but rather bring foorth wild grapes, that is to say, sowre woorkes, vnsweete, vnsauery, and vnfruitefull: then wyl he plucke away al defence, and suffer greeuous plagues of famine and battell, dearth, & death to light vpon vs. Finally, if these doo not yet serue, he wyl let vs lye waste, he wyl geue vs ouer, he wyll turne awaye from vs, he wyll dygge and delue no more about vs, he wyll let vs alone, and suffer vs to bring foorth euen such fruit as we wil, to bryng foorth brambles, bryers, and thornes, all noughtinesse, all vice, and that so abundauntly, that they shall cleane ouergrowe vs, choke, strangle, and vtterly destroye vs. But they that in this

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worlde, lyue not after God, (but after their owne carnal libertie) perceyue not this greate wrath of God towardes them, that he wyll not dygge, nor delue any more about them, that he doeth let them alone euen to them selues. But they take this for a great benefite of God, to haue al their owne libertie: and so they liue, as carnal libertie were the true libertie of the Gospel. But God forbyd (good people) that euer we shoulde desyre suche libertie. For although God suffer sometymes the wicked to haue their pleasure in this worlde, yet the ende of vngodly liuing is at length endlesse destruction. The murmuryng Israelites had that they longed for, they had Quayles yenough, yea, tyl they were weery of them. But what was the ende thereof? Their sweete meate had sowre sauce: euen whyles the meate was in their mouthes, the plague of God lighted vpon them, & sodainly they dyed. So, yf we liue vngodly, and God suffereth vs to folowe our owne wylles, to haue our owne delightes and pleasures, & correcteth vs not with some plague: it is no doubt, but he is almost vtterly displeased with vs. And although he be long or he strike, yet many times when he stryketh suche persons, he stryketh them at once, for euer. So that whenhe doeth not stryke vs, when he ceasseth to afflicte vs, to punishe or beate vs, and suffereth vs to runne headlonges into al vngodlinesse & pleasures of this world that we delite in, without punishment & aduersitie, it is a dreadfull token that he loueth vs no longer, that he careth no longer for vs, but hath geuen vs ouer to our owne selues. As long as a man doth proyne

Num. 11.

his vines, doeth dygge at the rootes, and doeth lay freshe earth to them, he hath a mynde to them, he perceiueth some token of fruitfulnesse that may be recouered in them. but when he wyll bestowe no more suche cost and labour about them, then it is a signe that he thinketh they wil neuer be good. And the father, as long as he loueth his chylde, he looketh angerly, he correcteth him when he doeth amisse: but when that seruyth not, and vppon that he ceaseth from correction of him, & suffereth him to doo what he lyst him selfe, it is a signe that he intendeth to disinherite him, & to caste him away for euer. So surely nothyng shoulde pearse our hart so sore, and put vs in suche horrible feare, as when we knowe in our conscience, that we haue greeuously offended God, and doo so continue, and that yet he stryketh not, but quietly suffereth vs in the naughtinesse that we haue delyght in. Then specially it is time to crye, and to crye againe, as Dauid
Psalm. 51. dyd: Caste me not away from thy face, and take not
Psalm. 142 away thy holy spirite from me. Lorde turne not away thy face from me, cast not thy seruaunt away
Psalm. 26. in displeasure. Hide not thy face from me, lest I be like vnto them that goe downe to hell. The which lamentable prayers of him, as they doo certifie vs what horrible danger they be in, from whom God turneth his face (for the time, and as long as he so doeth:) so should they moue and stirre vs to cry vpon GOD with all our hart, that we may not be brought into that state, whiche doubtlesse is so sorowful, so miserable, and so dreadful, as no tongue can sufficiently expresse, nor any hart can thynke.

For

For what deadly greefe may a man suppose it is to be vnder the wrath of God, to be forsaken of hym, to haue his holy spirite the author of all goodnes, to be taken from him, to be brought to so vile a condition, that he shalbe left meete for no better purpose, then to be for euer condemned to hel. For not onely such places of Dauid doo shewe, that vpon the turning of gods face from any persons, they shalbe left bare from all goodnesse, & far from hope of remedie, but also the place rehearsed last before of Esai, doth meane the same, which sheweth, that God at length doeth so forsake his vnfruitful vineyard, that he wyl not onely suffer it to bring foorth weedes, byers, and thornes, but also further to punishe the vnfruitefulnesse of it. He sayth he wyll not cut it, he wyl not delue it, & he wyl commaund the cloudes that they shal not raine vpon it, wherby is signified ỹ teaching of his holy word, whiche S. Paul, after a like maner, expressed by plantyng and wateryng, meanyng that he wyll take that away from them, so that they shalbe no longer of his kyngdome, they shalbe no longer gouerned by his holy spirite, they shalbe put from the grace and benefites that they had, and euer myght haue enioyed through Christe, they shalbe depriued of the heauenly lyght, and lyfe which they had in Christ, whyles they abode in hym: they shalbe (as they were once) as men without God in this world, or rather in worse taking. And to be short, they shalbe geuen into the power of the deuill, whiche beareth the rule in all them that be caste away from God, as he dyd in Saul and Judas, and generally

1.Reg.15. in al such, as woorke after their owne wylles, the chyldren of mistrust and vnbeleefe. Let vs beware therefore (good Christian people) lest that we, reiecting or casting away Gods word (by the which we obteyne and reteyne true fayth in God) be not at length cast of so farre, that we become as the chyldren of vnbeleefe, which be of two sortes, farre diuers, yea, almost cleane contrary, and yet both be very farre from returnyng to God. The one sorte, onely weighing their sinful and detestable liuing, with the ryght iudgement and straytnesse of Gods ryghteousnesse, be so without counsayle, and be so comfortlesse (as they al must nedes be from whom the spirite of counsel & comfort is gonne) that they wyll not be perswaded in their hartes, but that eyther God cannot, or els that he wyl not take them agayne to his fauour & mercie. The other, hearing the louing and large promises of Gods mercy, and so not conceiuing a right faith thereof, make those promises larger then euer God did, trusting, that although they continue in their sinfull and detestable liuing neuer so long, yet that GOD at the ende of their lyfe, wyl shewe his mercy vpon them, and that then they wyll returne. And both these two sortes of men be in a damnable state, and yet neuertheles, God (who wylleth not the death of the wicked) hath shewed meanes, wherby both the same (if they take heede in season) may escape. The fyrste, as they doo dread Gods ryghtfull iustice in punishyng sinners (whereby they shoulde be dismaied, & should dispayre in deede, as touching any hope that may be in them selues) so if they woulde

Ezech. 18. and.33.

Against desperation.

con-

constantly or stedfastly beleeue, that Gods mercie is the remedy appoynted against such dispayre and distrust, not onely for them, but generally for all that be sory and truely repentaunt, and wyl therewithall sticke to Gods mercie, they may be sure they shal obteyne mercie, and enter into the porte or hauen of sauegarde, into the whiche whosoeuer doeth come, be they before time neuer so wicked, they shalbe out of danger of euerlastyng damnation, as God by Ezechiel sayth, What tyme so euer the synner doth returne, and take earnest and true repentaunce, I wyll forget all his wickednesse. Ezech. 33.

The other, as they be redy to beleeue Gods promises, so they shoulde be as redy to beleeue the threatenynges of GOD: as well they shoulde beleue the lawe, as the Gospel: as wel that there is an hel and euerlastyng fyre, as that there is an heauen, and euerlastyng ioy: as well they shoulde beleeue damnation to be threatned to the wicked and euyl doers, as saluation to be promised to the faythfull in worde and woorkes: as wel they should beleeue God to be true in the one, as in the other. And the synners that continue in their wicked liuyng, ought to thynke, that the promises of Gods mercie and the Gospel, parteyne not vnto them beyng in that state, but only the lawe, and those Scriptures whiche conteyne the wrath and indignation of God, and his threatnynges, whiche shoulde certifie them, that as they doo ouer boldly presume of Gods mercie, and liue dissolutely: so doeth God stil more & more withdrawe his mercy from them, and he is so prouoked thereby to wrath at length, Against presumption.

that he destroyeth such presumers many tymes so-
1.Thessa.5. daynly. For of such Saint Paul sayde thus, When
they shall say it is peace, there is no danger, then
shal sodayne destruction come vpon them. Let vs
be ware therfore of such noughty boldnes to sinne:
for God, whiche hath promised his mercie to them
that be truely repentaunt (although it be at the
latter ende,) hath not promised to the presumpti-
ous synner, eyther that he shall haue long lyfe, or
that he shal haue true repentaunce at the last ende.
But for that purpose hath he made euery mans
death vncertayne, that he should not put his hope
in the end, and in the meane season (to Gods high
displeasure) lyue vngodly. Wherfore, let vs folow
the counsayle of the wyse man, let vs make no tar-
rying to turne vnto the Lorde: let vs not put of
from day to day, for sodaynly shal his wrath come,
and in tyme of vengeaunce he wyl destroy the wic-
ked. Let vs therefore turne betymes, and when
we turne, let vs pray to GOD, as Osee teacheth,
Osee.14. saying, Forgeue all our sinnes, receyue vs gracti-
ously. And if we turne to him with an humble and
a very penitent hart, he wyll receyue vs to his fa-
uour and grace for his holy names sake, for his
promise sake, for his trueth and mercies sake,
promised to all faythfull beleeuers in Jesus
Christ his onely natural sonne: to whom
the onely Sauiour of the worlde, with
the father and the holy ghost, be all
honour, glory, and power,
worlde without ende.
Amen.

An

¶ An exhortation agaynſt the feare of death.

It is not to be marueiled, that worldly men doo feare to dye: For death depriueth them of all worldly honours, riches, and poſſeſſions, in the fruition whereof, the worldlye man counteth him ſelfe happie, ſo long as he may enioye them at his owne pleaſure, and otherwyſe, yf he be diſpoſſeſſed of the ſame, without hope of recouerie, then he can none otherwyſe thynke of hym ſelfe, but that he is vnhappie, becauſe he hath loſt his worldly ioy and pleaſure. Alas thynketh this carnall man, ſhall I nowe departe for euer from all my honours, al my treaſure, from my Countrey, freendes, riches, poſſeſſions, and worldlye pleaſures, whiche are my ioy and hartes delyght? Alas that euer that day ſhall come, when all theſe I muſt bid farewell at once, and neuer to enioye any of them after. Wherefore it is not without great cauſe ſpoken of the wyſe man, O death, how Eccle. 41.
bytter and ſowre is the remembraunce of thee, to a man that liueth in peace and proſperitie in his ſubſtaunce, to a man lyuyng at eaſe, leadyng his lyfe after his owne mynde without trouble, and is therewithal wel pampered and ſedde? There be other men, whom this world doeth not ſo greatly laugh vpon, but rather vexe and oppreſſe with pouertie, ſickneſſe, or ſome other aduerſitie, yet they doo feare death, partly becauſe the fleſhe abhorreth naturally his owne ſorowfull diſſolution, whiche

death doth threaten vnto them, and partly, by reason of sicknesses and paynefull diseases, whiche be most strong pangues and agonies in the flesh, and vse commonly to come to sicke men before death, or at the least accompanie death, whensoeuer it commeth.

Although these two causes seeme great & waighty to a worldly man, wherevpon he is mooued to feare death, yet there is an other cause much greater then any of these afore rehearsed, for whiche in deede he hath iust cause to feare death, and that is, the state and condition wherevnto at the last ende death bringeth al them that haue their hartes fixed vpon this worlde, without repentaunce and amendement: This state and condition is called the seconde death, which vnto all suche shal ensue after this bodily death. And this is that death, which in deede ought to be dread and feared: for it is an euerlasting losse without remedy of the grace and fauour of God, & of euerlasting ioy, pleasure, and felicitie. And it is not onely the losse for euer of all these eternal pleasures, but also it is the condemnation both of body and soule, (without eyther appellation, or hope of redemption) vnto euerlastyng paynes in hel. Vnto this state death sent the vnmercifull and the vngodly riche man (that Luke speaketh of in his Gospel) who lyuyng in all wealth and pleasure in this world, and cherishing him selfe dayly with daintie fare, and gorgeous apparell, despised poore Lazarus that lay pitifully at his gate, miserably plagued, and full of sores, and also greeuously pyned with hunger. Both these

Luke, 16.

two

two were arreſted of death, whiche ſent Lazarus the poore miſerable man by angelles anone vnto Abrahams boſome, a place of reſt, pleaſure, and conſolation: but the vnmercifull riche man deſſended downe into hell, and being in tormentes, he cryed for comforte, complaynyng of the intollerable payne that he ſuffered in that flame of fyre, but it was to late. So vnto this place bodily death ſendeth al them that in this world haue their ioy and felicitie, al them that in this worlde be vnfaythful vnto God, & vncharitable vnto their neighbours, ſo dying without repentaunce and hope of Gods mercie. Wherefore it is no marueyle, that the worldly man feareth death, for he hath much more cauſe ſo to doo, then he him ſelfe doeth conſyder. Thus we ſee three cauſes why worldly men feare death. One, becauſe they ſhall looſe thereby their worldly honours, riches, poſſeſſions, and all their hartes deſyres: Another, becauſe of the paynefull diſeaſes and bitter pangues, whiche commonly men ſuffer, eyther before, or at the tyme of death: but the cheefe cauſe aboue all other, is the dread of the miſerable ſtate of eternall damnation both of body and ſoule, which they feare ſhal folowe, after their departing from the worldly pleaſures of this preſent lyfe. The firſt. Second. Third.

For theſe cauſes be all mortall men, (whiche be geuen to the loue of this world) both in feare, and ſtate of death, through ſinne (as the holy Apoſtle ſayth) ſo long as they lyue here in this world. But (euerlaſting thankes be to almyghtie GOD for euer) there is neuer one of all theſe cauſes, no nor Hebr. 10.

yet

yet they altogether, that can make a true Christian
1.Cor.3. man afrayde to dye (whiche is the very member of Christ, the temple of the holy ghost, the sonne of GOD, and the very inheritour of the euerlastyng kyngdome of heauen:) but playnely contrary, he conceyueth great and many causes vndoubtedly grounded vpon the infallible and euerlastyng trueth of the worde of God, whiche mooueth him not onely to put away the feare of bodily death, but also for the manifolde benefites and singuler commodities, whiche ensue vnto euery faythfull person, by reason of the same, to wyshe, desyre, & long hartily for it. For death shalbe to him no death at all, but a very deliueraunce from death, from all paynes, cares, and sorowes, miseries, and wretchednesse of this worlde, and the very entrie into rest, and a beginnyng of euerlastyng ioy, a tastyng of heauenly pleasures, so great, that neyther tongue is able to expresse, neyther eye to see, nor eare to heare them: no, nor any earthly mans hart to conceyue them. So exceedyng great benefites they be, whiche GOD our heauenly father by his meere mercie, and for the loue of his sonne Iesus Christe, hath layde vp in store, and prepared for them, that humbly submit them selues to Gods wyll, and euermore vnfainedly loue hym from the bottome of their hartes. And we ought to beleue that death being slaine by Christ, can not kepe any man, that stedfastly trusteth in Christe, vnder his perpetuall tyrannie and subiection: but that he shall ryse from death agayne vnto glory at the last day, appoynted by almyghtie God, lyke as Christe

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our head dyd ryſe agayne, accordyng to Gods appoyntment, the thirde day. For Saint Auguſtine ſayth, The head goyng before, the members muſt to folow, and come after. And Saint Paul ſayth, If Chriſte be ryſen from the dead, we ſhal ryſe alſo from the ſame. And to comforte all Chriſtian perſons herein, holy Scripture calleth this bodily death a ſleepe, wherein mans ſenſes be (as it were) taken from him for a ſeaſon, and yet when he awaketh, he is more freſhe then he was when he went to bed. So, although we haue our ſoules ſeparated from our bodyes for a ſeaſon, yet at the generall reſurrection we ſhalbe more freſhe, beautifull, and perfect, then we be nowe. For nowe we be mortal, then we ſhalbe immortal: nowe infecte with diuers infirmities, then clearely voyde of all immortall infirmities: nowe we be ſubiecte to all carnall deſyres, then we ſhalbe all ſpiritual, deſyryng nothyng but Gods glory, and thynges eternall. Thus is this bodyly death, a doore or entryng vnto lyfe, and therefore not ſo muche dreadfull (if it be ryghtly conſydered) as it is comfortable, not a miſcheefe, but a remedie for all miſcheefe, no enimie, but a freende, not a cruell tyraunt, but a gentle guyde, leadyng vs, not to mortalitie, but to immortalitie, not to ſorowe and payne, but to ioy and pleaſure, and that to endure for euer, yf it be thankefully taken and accepted as Gods meſſenger, and patiently borne of vs for Chriſtes loue, that ſuffered moſte paynefull death for our loue, to redeeme vs from death eternall. Accordyng herevnto, Saint Paul ſayth, Roman. 4.

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Roman.4. our lyfe is hyd with Chriſte in God: but when our lyfe ſhall appeare, then ſhall we alſo appeare with him in glory. Why then ſhall we feare to dye? conſydering the manifolde and comfortable promiſes of the Goſpel, and of holy Scriptures. God the father hath geuen vs euerlaſtyng lyfe (ſayth Saint Iohn.6. Iohn) and this life is in his ſonne. He that hath the ſonne, hath life, & he that hath not the ſonne, hath not life. And this I wrote (ſayth S. Iohn) Iohn.6. to you that beleue in the name of the ſonne of God, that you may knowe that you haue euerlaſtyng life, and that you doo beleeue vpon the name of the ſonne of God. And our Sauiour Chriſt ſayth, He Iohn.6. that beleeueth in me, hath lyfe euerlaſtyng, and I wyll rayſe hym from death to lyfe at the laſt day. 1.Cor.1. S. Paul alſo ſayth, that Chriſte is ordeyned and made of God our ryghteouſneſſe, our holyneſſe and redemption, to the intent that he whiche wyl glorie, ſhould glorie in the Lord. S. Paul dyd contemne and ſet litle by all other thinges, eſteeming them as doung, which before he had in very great price, that he myght be founde in Chriſte, to haue euerlaſtyng lyfe, true holyneſſe, ryghteouſneſſe, Coloſ.3. and redemption. Finally, Saint Paul maketh a playne argument in this wyſe: If our heauenlye father woulde not ſpare his owne naturall ſonne, but did geue him to death for vs: howe can it be, that with him he ſhoulde not geue vs al thynges? Therfore yf we haue Chriſte, then haue we with hym, and by hym, all good thynges what ſo euer we canne in our hartes wyſhe or deſyre, as victorie quer death, ſynne, and hell:

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we haue the fauour of God, peace with him, holy-neſſe, wyſedome, iuſtice, power, lyfe, and redemption, we haue by him perpetual health, welth, ioy, and bliſſe euerlaſting.

¶ The ſecond part of the Sermon, of the feare of death.

I Thath ben heretofore ſhewed you, that there be three cauſes wherefore men doo commonly feare death. Firſte, the ſorowful departing from worldly goodes and pleaſures. The ſeconde, the feare of the pangues and paines that come with death. Laſt and principall cauſe is, the horrible feare of extreame miſerie, and perpetual damnation in tyme to come. And yet none of theſe three cauſes troubleth good men, becauſe they ſtay them ſelues by true fayth, perfecte charitie, and ſure hope of the endeleſſe ioy and bliſſe euerlaſtyng.

All thoſe therefore haue great cauſe to be full of ioy, that be ioyned to Chriſte with true fayth, ſtedfaſt hope, and perfecte charitie, and not to feare death nor euerlaſtyng damnation. For death can not depriue them of Jeſus Chriſt, nor any ſinne canne condemne them that are grafted ſurely in him, whiche is their onely ioy, treaſure, and lyfe. Let vs repent our ſinnes, amende our liues, truſte in his mercie & ſatiſfaction, and death can neither take him from vs, nor vs from him. For then (as Saint Paul ſayth) whether we lyue or dye, we be

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the Lordes owne. And agayne he saith, Christ did dye, and rose agayne, because he shoulde be Lorde both of the dead and quicke. Then yf we be the Lordes owne when we be dead, it must needes folowe that suche temporal death, not onely can not harme vs, but also, that it shal much be to our profite, and ioyne vs vnto GOD more perfectly. And thereof the Christian hart may surely be certified by the infallible or vndeceyuable trueth of holy Scripture. It is God (sayth Saint Paul) which hath prepared vs vnto immortalitie, and the same is he whiche hath geuen vs an earnest of the spirite. Therefore let vs be alwayes of good comfort, for we know that so long as we be in the body, we be (as it were) farre from GOD in a strange countrey, subiect to many perilles, walking without perfect syght, and knowledge of almyghtie God, onely seeing him by faith in holy scriptures. But we haue a courage and delyre rather to be at home with God and our Sauiour Christ, far from the body, where we may beholde his Godhead as he is, face to face, to our euerlastyng comforte. These be Saint Paules wordes in effect, wherby we may perceyue, that the life in this world, is resembled and lykened to a pilgrimage in a strange countrey, farre from GOD: and that death, delyueryng vs from our bodyes, doeth sende vs strayght home into our owne countrey, and maketh vs to dwel presently with GOD for euer, in euerlastyng rest and quietnesse: So that to dye, is no losse, but profite and winnyng to all true Christian people. What lost the theefe that hanged

Hebr.13.

on

on the croſſe with Chriſt, by his bodily death? yea, Luke. 23.
howe muche did he gayne by it? Dyd not our Sa-
uiour ſay vnto him, This day thou ſhalt be with
me in Paradiſe? And Lazarus that pitifull per- Luke. 16.
ſon, that laye before the riche mans gate, payned
with ſores, and pyned with hunger, dyd not death
highly profite and promote him, whiche by the
miniſterie of angelles ſent him vnto Abrahams
boſome, a place of reſt, ioy, and heauenly conſola-
tion? Let vs thynke none other (good Chriſtian
people) but Chriſte hath prepared and made redy
before, the ſame ioy and felicitie for vs, that he pre-
pared for Lazarus and the theefe. Wherefore, let
vs ſticke vnto his ſaluation and gratious redemp-
tion, and beleeue his woorde, ſerue him from our
hartes, loue and obey hym, and whatſoeuer we
haue donne heretofore contrary to his moſte holy
wyll, nowe let vs repent in tyme, and hereafter
ſtudie to correcte our lyfe: and doubte not, but we
ſhall fynde him as mercifull vnto vs, as he was
eyther to Lazarus, or to the theefe, whoſe exam-
ples are wrytten in holy Scripture, for the com-
forte of them that be ſinners, and ſubiecte to ſo-
rowes, miſeries, and calamities in this woorlde,
that they ſhoulde not diſpayre in Gods mercie, but
euer truſt thereby to haue forgeueneſſe of their
ſinnes, and life euerlaſting, as Lazarus and the
theefe had. Thus I truſt euery chriſtian man per-
ceyueth by the infallible or vndeceyuable woorde of
God, that bodily death can not harme nor hyn-
der them that truely beleeue in Chriſt, but contra-
rie ſhall profite and promote the Chriſtian ſoules,

whiche being truely penitent for their offences, departe hence in perfecte charitie, and in sure truste, that GOD is merciful to them, forgeuyng their sinnes, for the merites of Jesus Christe his onely natural sonne.

The seconde cause why some doo feare death.

The second cause why some doo feare death, is sore sickenesse, and greeuous paynes, whiche partly come before death, and partly accompanieth or commeth with death whensoeuer it commeth. This feare is the feare of the frayle flesh, and a naturall passion belongyng vnto the nature of a mortal man. But true fayth in Gods promises, and regarde of the paynes and pangues, whiche Christ vpon the crosse suffered for vs miserable sinners, with consyderation of the ioy & euerlastyng lyfe to come in heauen, wyll mitigate and asswage lesse those paynes, and moderate or bryng into a meane this feare, that it shal neuer be able to ouerthrowe the hartie desyre and gladnesse that the Christian soule hath to be separated from this corrupte body, that it may come to the gratious presence of our sauiour Jesus Christe. If we beleeue stedfastly the woorde of God, we shal perceyue that suche bodily sickenesse, pangues of death, or whatsoeuer dolorous pangues we suffer, eyther before or with death, be nothyng els in Christian men, but the rod of our heauenly and louing father, wherewith he mercifully correcteth vs, eyther to trye and declare the fayth of his patient chyldren, that they may be founde laudable, glorious, and honorable in his syght, when Jesus Christ shalbe openly shewed to be the Judge of all the worlde, or els

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to chaſtice and amende in them what ſo euer offendeth his fatherly and gratious goodneſſe, leſt they ſhoulde periſhe euerlaſtingly. And this his correctyng rodde, is common to all them that be truely his. Therefore let vs caſt away the burden of ſinne that lyeth to heauie in our neckes, and returne vnto GOD by true penaunce and amendement of our lyues, let vs with patience runne this courſe that is appoynted, ſufferyng (for his ſake that dyed for our ſaluation) all ſorowes and panges of death, and death it ſelfe ioyfully, when God ſendeth it to vs, hauing our eyes fyxed and ſet faſte euer vppon the head and captayne of our fayth, Jeſus Chriſte: who (conſyderyng the ioy that he ſhoulde come vnto) cared neyther for the ſhame nor payne of death, but wyllingly conformyng and framyng his wyll to his fathers wyll, moſte patiently ſuffered the moſte ſhamefull and paynefull death of the croſſe, beyng innocent and harmeleſſe. And now therfore he is exalted in heauen, and euerlaſtingly ſytteth on the ryght hande of the throne of God the father. Let vs call to our remembraunce therefore the lyfe and ioyes of heauen, that are keapt for all them that patientlye doo ſuffer here with Chriſte, and conſider that Chriſte ſuffered all his paynefull paſſion by ſinners, and for ſinners: and then wee ſhall with patience, and the more eaſily ſuffer ſuche ſorowes and paynes, when they comme. Let vs not ſet at lyght the chaſtiſyng of the Lorde, nor grudge at hym, nor fall from hym, when of hym wee be corrected: for the Lorde loueth them whom he dooth correcte, and Philip. 2.

beateth euerye one whom he taketh to his chylde.
Hebr.12. What chyld is that (sayth Saint Paul) whom the father loueth, and dooth not chastice? If ye be without Gods correction, (whiche all his welbeloued and true chyldren haue) then be you but bastardes, smally regarded of God, and not his true chyldren.

Therfore, seing that when we haue in earth our carnal fathers to be our correctours, wee doo feare them, and reuerently take their correction: shall wee not muche more be in subiection to God our spirituall father, by whom wee shall haue euerlastyng lyfe? And our carnal fathers sometyme correct vs euen as pleaseth them, without cause: but this father iustlye correcteth vs, eyther for our sinne, to the intent wee shoulde amende, or for our commoditie and wealth, to make vs thereby partakers of his holynesse. Furthermore, al correction whiche God sendeth vs in this present tyme, seemeth to haue no ioye and comfort, but sorowe and payne, yet it bringeth with it a taste of Gods mercie and goodnesse, towardes them that be so corrected, and a sure hope of Gods euerlastyng consolation in heauen. If then these sorowes, diseases, and sicknesses, and also death it selfe, be nothyng els but our heauenly fathers rod, whereby he certifyeth vs of his loue and gratious fauour, whereby he tryeth and purifyeth vs, whereby he geeueth vnto vs holynesse, and certifieth vs that wee be his chyldren, and he our mercyfull father: shall not wee then with all humilitie, as obedient and louyng chyldren, ioyfully kysse our heauenlye fathers

thers rodde, and euer ſay in our harte, with our ſa-
uiour Ieſus Chriſte, Father, if this anguiſhe and Math. 25.
ſorowe whiche I feele, and death whiche I ſee ap-
proche maye not paſſe, but that thy wyll is that I
muſt ſuffer them, thy wyl be donne.

The thirde part of the ſermon of the feare of death.

N this Sermon agaynſte the feare of death, twoo cauſes were decla-
red, whiche commonly moue worldly menne to be in much feare to dye, & yet the ſame doo nothyng trouble the faythfull and good liuers, when death commeth, but rather geueth them occaſion greatlye to reioyce, conſyderyng that they ſhalbe delyuered from the ſorowe and miſerie of this worlde, and be brought to the great ioye and felicitie of the lyfe to come. Nowe the thirde and ſpe-
ciall cauſe why death in deede is to be feared, is the miſerable ſtate of the worldlye and vngodlye people after their death: but this is no cauſe at all, why the godlye and faythfull people ſhoulde feare death, but rather contrarywyſe, their godlye conuerſation in this lyfe, and beleefe in Chriſte, cleauing continually to his merites, ſhoulde make them to long ſoare after that lyfe, that remayneth for them vndoubtedlye after this bodylye death. Of this immortall ſtate, after this tranſitorye lyfe, where wee ſhall lyue euermore, in the preſence of God, in ioye, and reaſt, after victorie ouer

The thirde cauſe why death is to be feared.

all sickneſſe, ſoꝛowes, ſinne, and death: there be manye, both playne places of holye Scripture, whiche confirme the weake conſcience againſt the feare of all ſuche dolours, ſickneſſes, ſinne, and bodyly death, to allwage ſuche tremblyng and vngodlye feare, and to encourage vs with comfoꝛte and hope of a bleſſed ſtate after this lyfe. Saint Paul wiſheth vnto the Epheſians, that God the father of gloꝛye woulde geue vnto them the ſpirite of wiſedome and reuelation, that the eyes of their hartes myght geeue lyght to knowe hym, and to perceyue howe great thynges he had called them vnto, and howe riche inheritaunce he hath pꝛepared after this lyfe, foꝛ them that parteyne vnto hym. And Saint Paul hym ſelfe declareth the deſire of his harte, whiche was to be diſſolued and looſed from his body, and to be with Chꝛiſt, which (as he ſayd) was much better foꝛ him, although to them it was moꝛe neceſſarye that he ſhoulde lyue, which he refuſed not, foꝛ their ſakes. Euen like as Saint Martin ſayde, Good Loꝛde, if I be neceſſary foꝛ thy people to doo good vnto them, I wyll refuſe no labour: but elſ foꝛ myne owne ſelfe, I beſeeche thee to take my ſoule.

Ephe. 1.

Phil. 1.

Nowe, the holy fathers of the olde lawe, and al faithfull and righteous men, whiche departed beꝛe our Sauiour Chꝛiſtes aſcenſion into heauen, dyd by death departe from troubles vnto reſt, from the handes of their enimies, into the handes of GOD, from ſoꝛowes and ſickneſſes, vnto ioyfull refreaſhyng in Abꝛahams boſome, a place of all comfoꝛt and conſolation, as the Scriptures

Sapien. 3.

doo

do playnly by manifeſt woordes teſtifie. The booke of Wyſedome ſayth, That the ryghteous mennes ſoules be in the hand of God, and no torment ſhall touche them. They ſeemed to the eyes of foolyſhe menne to dye, and their death was counted miſerable, and their departyng out of this worlde wretched, but they be in reſte. And an other place ſayth, That the ryghteous ſhall lyue for euer, and their reward is with the Lord, and their myndes be with GOD, who is aboue all: therefore they ſhall receyue a glorious kyngdome, and a beautifull crowne at the Lordes hande. And in an other place the ſame booke ſaith, The righteous, though he be preuented with ſodayne death, neuertheleſſe he ſhalbe there where he ſhalbe refreaſhed. Of Abrahams boſome, Chriſtes woordes be ſo playne, that a Chriſtian man needeth no more proofe of it. Nowe then, if this were the ſtate of the holye Fathers and ryghteous men, before the commyng of our Sauiour, and before he was glorifyed: howe muche more then ought all wee to haue a ſtedfaſte fayth, and a ſure hope of this bleſſed ſtate and condition, after our death? ſeeyng that our Sauiour nowe hath perfourmed the whole woorke of our redemption, and is glorioufly aſcended into heauen, to prepare our dwellyng places with hym, and ſayde vnto his father, Father, I wyll that where I am, my ſeruauntes ſhalbe with me. And wee knowe, that what ſo euer Chriſt wyl, his father wyll the ſame: wherefore it can not be, but if wee be his faythfull ſeruauntes, our ſoules ſhalbe with hym, after our departyng out of this

Sapien. 4.

Iohn. 17.

presente lyke. Saint Steuen when he was stoned to death, euen in the myddest of his tormentes, what was his mynde moste vppon? When he was full of the holy ghoste, (sayth holye Scripture) hauyng his eyes lyfted vp into heauen, he
Actes.7. sawe the glorye of GOD, and Jesus standyng on the ryght hande of God. The whiche trueth, after he had confessed boldely before the enimyes of Christe, they drue hym out of the Citie, and there they stoned hym, who cryed vnto GOD, sayeing, Lorde Jesu Christe take my spirite. And dooth not our sauiour say playnely in saint Johns Gospell,
Iohn.9. Verily, verily, I saye vnto you, He that heareth my word, and beleeueth on him that sent me, hath euerlastyng lyfe, & commeth not into iudgement, but shall passe from death to lyfe? Shall wee not then thinke that death to be pretious, by the whiche we passe vnto lyfe?

Therefore it is a true sayeing of the prophete,
Psalm.116. The death of the holye and ryghteous men, is pretious in the Lordes syght. Holye Simeon, after that he hadde his hartes desyre in seeing our Sauiour, that he euer longed for al his lyfe, he embraced, and tooke him in his armes, and sayde, Nowe
Luke.4. Lorde, let me departe in peace, for myne eyes haue beholden that sauiour, whiche thou haste prepared for al nations.

It is trueth therefore, that the death of the righteous is called peace, and the benefite of the Lorde, as the Churche sayth in the name of the
Psalm.111. righteous departed out of this worlde: My soule turne thee to thy reaste, for the Lorde hath benne good

good to thee, and rewarded thee. And wee ſee by holye Scripture, and other auncient hyſtories of Martyrs, that the holy, faythfull, and ryghteous, euer ſince Chriſtes aſcenſion, or goyng vp, in their death dyd not doubt, but that they went to Chriſte in ſpirite, whiche is our lyfe, health, wealth, and ſaluation. John in his holy Reuelation, ſawe an hundred and .xliiii. thouſande virgins and innocentes, of whom he ſayde, Theſe folowe the lambe Jeſu Chriſte where ſo euer he goeth. And ſhortely after in the ſame place he ſayth, I hearde a voyce from heauen, ſayeing vnto me, Write, happy & bleſſed are the dead, which dye in the Lord: from henceforth (ſurely ſaith the ſpirite) they ſhall reaſt from their paynes and labours, for their woorkes doo folowe them: ſo that then they ſhall reape with ioy and comforte, that whiche they ſowed with labours and paynes. Apoc. 14.

They that ſowe in the ſpirite, of the ſpirite ſhall reape euerlaſtyng lyfe. Let vs therefore neuer be weery of well doyng, for when the tyme of reaping or rewarde commeth, wee ſhall reape without any weerynelſe euerlaſtyng ioye. Therefore whyle we haue tyme (as ſaint Paul exhorteth vs) let vs doo good to all men, and not laye vp our treaſures in earth, where ruſt and mothes corrupt it, which ruſte (as Saint James ſayth) ſhall beare witneſſe agaynſte vs at the great daye, condemne vs, and ſhall (lyke moſte burnyng fyre) tormente our fleſhe. Let vs beware therefore, as wee tender our owne wealth) that wee be not in the number of thoſe miſerable, couetous, and wretched menne, Gala. 6. Matth. 6. Iames. 5.

whiche saint James biddeth mourne and lament for their gredy gathering, and vngodly keeping of goodes. Let vs be wyse in tyme, and learne to followe the wyse example of the wicked Steward. Let vs so wisely order our goodes and possessions, committed vnto vs here by God for a season, that wee may truely heare and obey this commaundement of our sauiour Christe: I say vnto you (saith he) make you freendes of the wicked Mammon, that they may receyue you into euerlasting tabernacles, or dwellinges. Riches be called wicked, because the world abuseth them vnto all wickednes, whiche are otherwise the good gyftes of God, and the instrumentes whereby Gods seruauntes doo truely serue him in vsing of the same. He commaunded them not to make them riche freendes, to geue great hygh dignities and worldly promotions, to geue great gyftes to riche men that haue no neede therof, but to make them freendes of poore and miserable menne, vnto whom, what so euer they geeue, Christ taketh it, as geuen to hym selfe. And to these freendes Christ in the Gospell geeueth so great honour and preeminence, that he sayth, They shal receyue them that doo good vnto them into euerlasting houses: not that men shalbe our rewarders for our well doyng, but that Christe wyll rewarde vs, and take it to be done vnto hym selfe, what so euer is done to suche freendes.

Luke. 16.

Thus making poore wretches our freendes, we make our sauiour Christ our freende, whose members they are: whose miserie, as he taketh for his owne miserie, so their releefe, succour, and helpe

be

he taketh for his succour, releese, and helpe, and
wyll as muche thanke vs and rewarde vs for our
goodnes shewed to them, as if he hym selfe had re-
ceyued lyke benefite at our handes, as the witnes-
seth in the Gospell, sayeing: Whatsoeuer ye haue Math. 25.
done to any of these simple persons, whiche doo be-
leeue in me, that haue ye donne to my selfe. There-
fore let vs diligently forsee, that our fayth and
hope whiche wee haue conceyued in almyghtie
God, and in our sauiour Christe, ware not fayntе,
nor that the loue whiche wee beare in hande to
beare to hym, ware not colde: but let vs study day-
lye and diligentlye to shewe our selues to be the
true honourers and louers of God, by keeppyng of
his commaundementes, by dooyng of good deedes
vnto our needy neyghbours, releeuing by all mea-
nes that wee can their pouertie with our aboun-
daunce and plentie, their ignorauncе with our
wisedome and learnyng, and comfort their weake-
nes with our strength and auctoritie, callyng all
men backe from euyll dooyng by godly counsayle
and good example, perseuering styl in wel dooyng,
so long as wee lyue: so shall wee not neede to feare
death for any of those three causes afore mentio-
ned, nor yet for any other cause that can be imagi-
ned: but contrarye, considering the manifolde sick-
nesses, troubles, and sorowes of this present lyfe,
the daungers of this perilous pylgrimage, and
the great encumbraunce whiche our spirite hath
by his sinfull fleashe & fraple body subiect to death,
considerying also the manifold sorowes, and daun-
gerous deceytes of this worlde on euery syde, the
intolle-

intollerable pride, couetousnesse, and lecherie, in tyme of prosperitie, the impatient murmuryng of them that be worldly, in time of aduersitie, whiche ceasse not to withdrawe and plucke vs from God, our sauiour Christe, from our lyfe, wealth, or euerlasting ioye and saluation: consideryng also the innumerable assaultes of our ghostlye enimie the deuill, with all his fierie dartes of ambition, pryde, lecherie, vaineglorye, enuie, malice, detraction, or backbityng, with other his innumerable deceytes, engines, and snares, whereby he goeth busilye about to catche all menne vnder his dominion, euer lyke a roaring lyon, by all meanes searchyng whō he may deuoure. The faithfull Christian man whiche consydereth al these miseries, perylles, and incommodities, (whereunto he is subiecte so long as he here lyueth vppon earth) and on the other part, considereth that blessed and comfortable state of the heauenly lyfe to come, and the sweete condition of them that departe in the Lorde, howe they are deliuered from the continuall encumbraunces of their mortall and sinnefull bodye, from all the malice, craftes, and deceytes of this worlde, from all the assaultes of their ghostly enimie the deuyll, to lyue in peace, rest, and endlesse quietnesse, to lyue in the felowshyppe of innumerable aungelles, and with the congregation of perfecte iuste menne, as Patriarkes, Prophetes, Martyrs, and Confessours: and finally, vnto the presence of almyghtie God, and our sauiour Jesus Christe. He that dooth consider all these thynges, and beleeueth them assuredly, as they are to be beleeued, euen from the

1. Pet. 5.

bottome

bottome of his harte, beyng eſtabliſhed in God, in this true faith, hauing a quiet conſcience in Chriſt, a fyrme hope, and aſſured truſte in Gods mercye, through the merites of Jeſu Chriſt to obteyne this quietneſſe, reaſt, and euerlaſtyng ioy, ſhall not only be without feare of bodyly death, when it cõmeth, but certainely (as ſaint Paul dyd) ſo ſhal he gladlye (accordyng to Gods wyll, and when it pleaſeth God to cal hym out of this life) greatly deſyre in his harte, that he may be rydde from al theſe occaſions of euyll, and liue euer to Gods pleaſure, in perfecte obedience of his wyll, with our Sauiour Jeſus Chriſte: to whoſe gratious preſence the Lord of his infinite mercy and grace bryng vs to raigne with him in life euerlaſting: to whom with our heauenly father, and the holy ghoſte, be glorye in worldes without ende. Amen. Philip. 1.

An exhortation concerning good order and obedience to Rulers and Magiſtrates.

Almyghtie God hath created and appoynted all thinges, in heauen, earth, and waters, in a moſte excellent and perfecte order. In Heauen he hath appoynted diſtinct and ſeuerall orders & ſtates of Archaungelles and Aungelles. In earth he hath aſſigned and appoynted Kynges, Princes, with

with other gouernours vnder them, in all good and necessary order. The water aboue is kept, and rayneth downe in due tyme & season. The sunne, moone, starres, raynebowe, thunder, lyghtnyng, cloudes, and all byrdes of the ayre, doo keepe their order. The earth, trees, seedes, plantes, herbes, corne, grasse, and all manner of beastes keepe them selues in their order: all the partes of the whole yeere, as winter, summer, monethes, nyghtes and dayes, continue in theyr order: all kyndes of fysshes in the sea, riuers, and waters, with all fountaynes, sprynges, yea, the seas them selues keepe their comely course and order: and man hym selfe also hath all his partes, both within and without, as soule, harte, mynde, memorie, vnderstandyng, reason, speache, with all and singuler corporall members of his body, in a profitable, necessarye, and pleasaunt order: euerye degree of people in their vocation, callyng, and office, hath appoynted to them their duetie and order: somme are in hygh degree, some in lowe, some kynges and princes, somme inferiours and subiectes, priestes, and laye menne, maisters, and seruauntes, fathers, and chyldren, husbandes, and wyues, ryche, and poore, and euerye one haue neede of other, so that in all thynges is to be lauded and praysed the goodly order of GOD, without the whiche, no house, no citie, no common wealth can continue and endure, or laste. For where there is no ryght order, there raigneth all abuse, carnall libertie, enormitie, sinne, and Babylonicall confusion. Cast awaye Kynges, Princes, Rulers, Magistrates,

Magistrates, Iudges, and suche estates of Gods order, no man shall ride or goe by the high way vnrobbed, no man shall sleepe in his owne house or bed vnkylled, no man shal keepe his wife, children, and possessions in quietnesse, all thynges shalbe common, and there must nedes folow al mischiefe, and vtter destruction both of soules, bodyes, goodes, and common wealthes. But blessed be God, that we in this Realme of Englande, feele not the horrible calamities, miseries, and wretchednesse, whiche all they vndoubtedly feele and suffer that lacke this godly order: and praysed be God, that wee knowe the great excellent benefite of God shewed towardes vs in this behalfe. God hath sente vs his high gift, our moste deare soueraigne Ladye quene Elizabeth, with a godly, wise, and honourable counsell, with other superiors and inferiors in a beautiful order, and godly. Wherefore let vs subiectes doo our bounden dueties, geuyng hartie thankes to God, and prayeing for the preseruation of this godly order. Let vs all obey euen from the bottome of our hartes, al their godly procedynges, lawes, statutes, proclamations, and iniunctions, with all other godly orders. Let vs consider the Scriptures of the holy Ghoste, whiche perswade and commaunde vs all obedientlye to be subiect, first and cheefly to the Queenes maiestie, supreme gouernour ouer al, and the next to her honourable counsaile, and to al other noble men, magistrates, and officers, whiche by Gods goodnesse be placed and ordered: for almyghtie God is the onely auctour and prouider for this forenamed state and

order, as it is written of God, in the booke of the
Prou.8. Prouerbes, Thorow me kings do raigne, thorow me counsellers make iuste lawes, thorowe me doo princes beare rule, and all Iudges of the earth execute iudgemente, I am louing to them that loue me. Heere let vs marke well, and remember that the hygh power and authoritie of kynges, with their makyng of lawes, iudgementes, and offices, are the ordinaunces not of man, but of God: and therefore is this woorde (through me) so manye tymes repeated. Here is also well to be considered and remembred, that this good order is appoynted of Gods wisedome, fauour, and loue, especially for them that loue God, & therefore he saith, I loue
Sapien.6. them that loue me. Also in the booke of wisedome wee maye euidently learne, that a kynges power, authoritie, and strength, is a great benefite of GOD, geuen of his great mercie, to the comforte of our great miserie. For thus wee reade there spo-
Sapien.6. ken to kynges, Heare O ye kinges, & vnderstande, learne ye that be Iudges of the endes of the earth, geue eare ye that rule the multitudes: for the power is geuen you of the Lorde, and the strength from the hyghest. Let vs learne also here by the infallible and vndeceyueable woorde of God, that kinges and other supreme and higher officers are ordeyned of God, who is moste hyghest: and therefore they are here taught diligently to applye and geue them selues to knowledge and wysedome, necessary for the orderyng of Gods people to their gouernaunce committed, or whom to gouerne they are charged of God. And they be here also taught

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by almyghtie God, that they shoulde reknowledge them selues to haue all their power and strength not from Rome, but immediately of GOD moste highest. Wee reade in the booke of Deuteronomie, that all punishment parteyneth to GOD, by this sentence, Uengeaunce is myne, and I wyll reward. But this sentence we must vnderstande to parteyne also vnto the Magistrates, whiche do exercise Gods roome in iudgment, and punishing by good and godly lawes here in earth. And the places of Scripture whiche seeme to remoue from among all Christian menne, iudgement, punishment, or kyllyng, ought to be vnderstand, that no man (of his owne priuate auctho*r*itie) may be iudge ouer other, may punishe, or may kyll. But we must referre all iudgment to god, to kynges, and rulers, iudges vnder them, which be Gods officers to execute iustice, and by playne woordes of Scripture, haue they*r* auctho*r*itie and vse of the swoord graunted from God, as we are taught by Saint Paul, that deare and chosen Apostle of our Sauiour Christ, whom we ought diligently to obey, euen as we woulde obey our sauiour Christ if he were present. Thus saint Paule writeth to the Romanes, Let euery soule submit him selfe vnto the auctho*r*itie of the higher powers, for there is no power but of God. The powers that be, be ordeined of god. Whosoeuer therfore withstandeth the power, withstandeth the ordinance of god: but they that resist, or are against, shal receiue to them selues damnation. For rulers are not fearefull to them that do good, but to them

Deut. 33.

Rom. 13.

that

that doo euyll. Wylt thou be without feare of that power? Doo wel then, and so shalt thou be prayſed of the same, for he is the minister of GOD for thy wealth. But and if thou doo that whiche is euyll, then feare, for he beareth not the ſwoorde for nought, for he is the minister of God, to take vengeaunce on hym that doth euil. Wherfore ye muſte needes obey, not only for feare of vengeaunce, but alſo, because of conſcience, and euen for this cauſe paye ye tribute, for they are Gods miniſters, ſeruyng for the ſame purpoſe.

Here let vs all learne of Saint Paul the choſen veſſel of God, that al perſons hauing ſoules (he excepteth none, nor exempteth none, neither prieſte, Apoſtle, nor prophete, ſayth Saint Chriſoſtome) do owe of bounden duetie, and euen in conſcience, obedience, ſubmiſſion, and ſubiection to the hygh powers, whiche be ſet in aucthoritie by God, for as muche as they be Gods lieuetenauntes, Gods preſidentes, Gods officers, Gods commiſſioners, Gods Judges, ordeined of God him ſelfe, of whom onely they haue all their power, and all their aucthoritie. And the ſame ſaint Paul threatneth no leſſe payne, then euerlaſting damnation to all diſobedient perſons, to all reſiſters agaynſte this generall and common aucthoritie, for as muche as they reſiſt not man, but God, not mans deuiſe and intention, but Gods wiſedome, Gods order, power, and aucthoritie.

The

¶ The second part of the Sermon of obedience.

For as much as God hath created and disposed all thinges in a comely order, we haue ben taught in the fyrste parte of the Sermon, concernyng good order & obedience, that we also ought in all common wealthes, to obserue and kepe a due order, and to be obedient to the powers, their ordinaunces and lawes, and that al rulers are appoynted of God, for a goodly order to be kept in the worlde: and also howe the magistrates ought to learne howe to rule & gouerne accordyng to Gods lawes: and that all subiectes are bounde to obey them as Gods ministers, yea, although they be euyl, not only for feare, but also for conscience sake. And here (good people) let vs all marke diligently, that it is not lawfull for inferiours and subiectes, in anye case to resist or stande agaynst the superiour powers: for Saint Paules woordes be playne, that whosoeuer withstandeth, shall geat to them selues dampnation: for who so euer withstandeth, withstandeth the ordinaunce of God. Our sauiour Christe hym selfe, and his Apostles, receaued manye and diuers iniuries of the vnfaythfull and wicked men in auctoritie: yet we neuer reade, that they, or anye of them, caused anye sedition or rebellion agaynste auctoritie. We reade ofte, that they patiently suffered all troubles, vexations, slaunders, panges, and

paynes, and death it selfe obediently without tumult or resystaunce. They committed their cause to him that iudgeth righteously, & prayed for their enimies hartyly and earnestly. They knewe that the auctoritie of the powers, was Gods ordinaunce, and therefore both in their woordes and deedes, they taught euer obedience to it, and neuer taught nor dyd the contrary. The wicked Judge Pilate, sayde to Christe, Knowest thou not that I haue power to crucifie thee, and haue power also to loose thee? Jesus aunsweared, Thou couldest haue no power at al agaynst me, except it were geuen thee from aboue: Wherby Christ taught vs playnely, that euen the wicked rulers haue their power and auctoritie from GOD, and therefore it is not lawful for their subiectes by force to withstande thē, although they abuse their power: much lesse then is it lawfull for subiectes to withstande their godly and Christian princes, whiche doo not abuse their auctoritie, but vse the same to Gods glory, and to the profite and commoditie of Gods people. The holy apostle Saint Peter commaundeth seruauntes to be obedient to their maisters, not only yf they be good and gentle, but also if they be euyll and frowarde: affyrming that the vocation and calling of Gods people, is to be patient, & of the suffering sydes. And there he bryngeth in the patience of our Sauiour Christe, to perswade obedience to gouernors, yea, although they be wicked and wrong doers. But let vs nowe heare Saint Peter him selfe speake, for his woordes certifie best our conscience. Thus he vttereth them in his

Iohn.19.

1. Pet.3.

lyke Epistle, Seruantes obey your maisters with feare, not onely yf they be good and gentle, but also yf they be frowarde. For it is thanke worthye, yf a man for conscience towarde GOD endureth greefe, and suffer wrong vndeserued: for what prayse is it, when ye be beaten for your faultes, yf ye take it patiently? but when ye doo well, yf you then suffer wrong, and take it patiently, then is there cause to haue thanke of GOD, for herevnto verely were ye called: for so did Christe suffer for vs, leauing vs an example, that we shoulde folowe his steppes. All these be the very wordes of Saint Peter. Saint Dauid also teacheth vs a good lesson in this behalfe, who was many tymes moste cruelly and wrongfully persecuted of kyng Saul, and many tymes also put in ieopardie and daunger of this lyke by king Saul and his people, yet he neyther withstoode, neyther vsed any force or violence agaynst kyng Saul his mortall and deadly enimie, but did euer to his liege lorde and maister king Saul, moste true, moste diligent, and moste faythful seruice. Insomuche that when the Lorde GOD had geuen kyng Saul into Dauids handes in his owne Caue, he woulde not hurt hym, when he myght without all bodily peryll easyly haue slayne hym, no he woulde not suffer any of his seruantes once to lay their handes vpon kyng Saul, but prayed to God in this wyse, Lord keepe me from dooyng that thyng vnto my maister, the Lordes annoynted: keepe me that I laye not my hande vpon him, seeing he is the annoynted of the Lorde: for as truely as the Lorde liueth (except the

1. Pet. 3.

1. Reg. 18. 19. 20.

Lorde smyte hym, or excepte his day come, or that he goe downe to warre, and perishe in batayle) the Lord be merciful vnto me, that I lay not my hand vppon the Lordes annoynted. And that Dauid myght haue kylled his enimie kyng Saul, it is euidently prooued in the firste booke of the kinges, both by the cuttyng of the lappe of Saules garment, and also by playne confession of king Saul. Also another tyme as is mentioned in the same booke, when the moste vnmercifull and moste vnkynde kyng Saul dyd persecute poore Dauid, God dyd agayne geue king Saul into Dauids handes, by castyng of king Saul and his whole armie into a dead sleepe, so that Dauid, and one Abisai with him, came in the night into Saules host, where Saul laye sleepyng, and his speare stacke in the grounde at his head: then sayde Abisai vnto Dauid, GOD hath delyuered thyne enimie into thy handes at this tyme, now therfore let me smyte him once with my speare to the earth, and I wyl not smyte him agayne the seconde time: meaning thereby to haue killed him with one stroke, & to haue made him sure for euer. And Dauid answeared, and sayde to Abisai, Destroy him not, for who can lay his hands on the Lordes annoynted, and be gyltlesse? And Dauid sayd furthermore, As sure as the Lord liueth, the Lord shal smyte him, or his day shal come to dye, or he shall dessende or goe downe into batayle, & there perish, the Lord keepe me from layeng my handes vppon the Lordes annoynted. But take thou nowe the speare that is at his head, and the cruise of water, and let vs goe:

and

and so he dyd. Here is euidently proued, that we may not withstande, nor in any wyse hurt an annoynted kyng, which is Gods liefetenant, vice gerent, and highest minister in that countrey, where he is kyng. But peraduenture some here would say, that Dauid in his owne defence myght haue kylled kyng Saul lawfully, and with a safe conscience. But holy Dauid did knowe that he myght in no wyse withstande, hurt, or kyl, his souereigne lord and kyng: he did know that he was but kyng Saules subiecte, though he were in great fauour with God, and his enimie king Saul out of Gods fauour. Therfore though he were neuer so much prouoked, yet he refused vtterly to hurt the Lordes annoynted. He durst not for offendyng God & his owne conscience, (although he had occasion and opportunitie) once lay his handes vpon Gods high officer the king, whom he did know to be a person reserued and kept (for his office sake) only to Gods punishment and iudgement. Therefore he prayeth so oft, and so earnestly, that he laye not his handes vpon the Lordes annoynted. And by these two examples, S. Dauid (being named in Scripture, a man after Gods owne hart) geueth a general rule and lesson to al subiectes in the world, not to withstande their liege lorde & kyng, not to take a swor de by their priuate auctoritie agaynst their kyng, Gods annoynted, who only beareth the swor de by Gods auctoritie for the maintenance of the good, & for the punishment of the euil, who only by Gods law hath the vse of the swor de at his commaundement, and also hath all power, iurisdiction, regi-

An obiection.

An answeare

Psalm. 88.

ment, correction, and punishment, as supreame gouernour of all his Realmes and dominions, and that euen by the auctoritie of God, and by Gods ordinances. 2. Reg. 1. Yet an other notable storie and doctrine is in the second booke of the kinges, that maketh also for this purpose. When an Amalechite, by lying Saules owne consent and commaundement, had killed king Saul, he went to Dauid, supposyng to haue had greate thanke for his message that he killed Dauids deadly enimie, and therefore he made great haste to tell to Dauid the chaunce, bringing with him king Saules crowne that was vpon his head, and his bracelet that was vpon his arme, to perswade his tidings to be true. But godly Dauid was so farre from reioycyng at these newes, that immediately and foorthwith he rente his clothes of his backe, he mourned and wept, & saide to the messenger, How is it that thou hast not afrayde to lay thy handes on the Lordes annoynted to destroy hym? And by and by Dauid made one of his seruantes to kyll the messenger, saying, Thy blood be on thyne owne head, for thy owne mouth hath testified and witnessed agaynst thee, graunting that thou hast slayne the Lordes annoynted. These examples being so manifest and euident, it is an intollerable ignoraunce, madnes, and wickednes, for subiectes to make any murmuring, rebellion, resistaunce, or withstanding, commotion, or insurrection agaynst their most deare & most dread soueraigne lord and king, ordeined and appoynted of Gods goodnesse for their commoditie, peace, and quyetnesse. Yet let vs beleue vn-

doubtedly

doubtedly, (good Christian people) that we maye not obey Kynges, Magistrates, or anye other, (though they be our owne fathers) if they woulde commaund vs to doo any thyng contrary to Gods commaundementes. In suche a case we ought to say with the Apostles, We must rather obey GOD then man. But neuertheleſſe in that case we may not in any wyse withstande violently, or rebell agaynst rulers, or make any insurrection, sedition, or tumults, either by force of armes (or otherwise) agaynst the annoynted of the Lorde, or any of his appoynted officers. But we must in suche case patiently suffer all wronges and iniuries, referryng the iudgemente of our cause onely to God. Let vs feare the terrible punishment of almyghtie God agaynst traytours and rebellious persons, by the example of Chore, Dathan, and Abiron, whiche repugned and grudged agaynst Gods Magistrates and Officers, and therefore the earth opened, and swallowed them vp alyue. Other for their wicked murmuring and rebellion, were by a sodayne fyre sent of God, vtterly consumed. Other for their froward behauiour to their rulers and gouernours, Gods ministers, were sodaynely stricken with a foule leprosie. Other were stynged to death with woonderfull strange fiery serpentes. Other were sore plagued, so that there was kylled in one day, the number of fourteene thousand and seuen hundred for rebellion agaynst them whom God had appoynted to be in auctoritie. Absalon also rebellyng agaynst his father kyng Dauid, was punished with a strange and notable death. Actes. 7. 2. Reg. 18.

¶ The thirde part of the Sermon of obedience.

E haue hearde before in this Sermon of good order & obedience, manifestly proued both by Scriptures and examples, that al subiectes are bounden to obey their magistrates, and for no cause to resyste, or withstande, rebell, or make any sedition agaynst them, yea, although they be wicked men. And let no man thynke that he can escape vnpunished, that committeth treason, conspiracie, or rebellion agaynst his soueraigne lorde the kyng, though he commit the same neuer so secretly, either in thought, word, or deede, neuer so priuily, in his priuie chamber by him selfe, or openly communicatyng & consulteyng with other. For treason wil not be hid, treason wil out at the length: God wyl haue that most detestable vice both opened and punished, for that it is so directly agaynst his ordinaunce, and agaynst his hygh principal iudge, and annoynted in earth. The violence & iniurie that is committed agaynst auctoritie, is committed agaynst GOD, the common weale, and the whole Realme, whiche God wyll haue knowen, and condingly or worthily punished one way or other. For it is notably wrytten of the wyse man in Scripture, in the booke called Ecclesiastes: Eccle.10. Wishe the kyng no euyll in thy thought, nor speake no hurt of hym in thy priuie chaumber: for the byrde of the ayre shall betraye thy voyce, and with her fethers shall bewraye thy woordes. These lessons and examples

are

are wrytten for our learnyng. Therefore let vs all feare the moſt deteſtable vice of rebellion, euer knowing & remembring, that he that reſiſteth or withſtandeth common auctoritie, reſiſteth or withſtandeth God and his ordinance, as it may be proued by many other moe places of holy Scripture. And here let vs take heede that we vnderſtand not theſe or ſuche other like places (whiche ſo ſtraytely commaund obedience to ſuperiours, and ſo ſtraitly punished rebellion, and diſobedience to the ſame) to be meant in any condition of be pretenſed or coloured power of the Byſhop of Rome. For truely the Scripture of God alloweth no ſuche vſurped power, full of enormities, abuſions, and blaſphemies. But the true meanyng of theſe and ſuche places, be to extoll and ſet fooryth Gods true ordinaunce, and the auctoritie of Gods annoynted kynges, & of their officers appoynted vnder them. And concernyng the vſurped power of the Byſhop of Rome, which he moſte wrongfully chalengeth, as the ſucceſſour of Chriſte and Peter: we may eaſily perceyue howe falſe, faigned, and forged it is, not onely in that it hath no ſufficient grounde in holy Scripture, but alſo by the fruites & doctrine thereof. For our Sauiour Chriſte, and Saint Peter, teacheth moſte earneſtly and agreeably obedience to kynges, as to the cheefe & ſupreame rulers in this worlde, next vnder God: but the Byſhop of Rome teacheth, that they that are vnder hym, are free from all burdens and charges of the common wealth, and obedience towardes their prince, moſt clearly agaynſt Chriſtes doctrine & Saint Peters.

He ought therefore rather to be called Antechriſte, and the ſucceſſour of the Scribes and Phariſees, then Chriſtes vicar, or S. Peters ſucceſſour: ſeing that not onely in this poynt, but alſo in other weighty matters of Chriſtian religion, in matters of remiſſion and forgeuenelle of ſinnes, and of ſaluation, he teacheth ſo directly agaynſt both S. Peter, and agaynſt our ſauiour Chriſte, who not onely taught obedience to kinges, but alſo practiſed obedience in their conuerſation and liuing:

Math.17. For we reade that they both payde tribute to the king. And alſo we reade, that the holy virgin Marie, mother to our ſauiour Chriſt, and Joſeph who was taken for his father, at the Emperours commaundemente went to the citie of Dauid, named

Luke.2. Bethlehem, to be taxed among other, & to declare their obedience to the magiſtrates, for Gods ordinaunces ſake. And here let vs not forgeat the bleſſed virgin Maries obedience: for although ſhe was highly in Gods fauour, and Chriſtes natural mother, and was alſo great with child at the ſame time, and ſo nigh her trauayle, that ſhe was deliuered in her iourney, yet ſhe gladly without anye excuſe or grudging (for conſcience ſake) did take that colde and foule winter iourney, beyng in the meane ſeaſon ſo poore, that ſhe lay in a ſtable, and there ſhe was delyuered of Chriſte. And according to the ſame, loe howe Saint Peter agreeth, wrytyng by expreſſe woordes in his firſte Epiſtle:

1.Pet.2. Submit your ſelues, and be ſubiect (ſayth he) vnto kynges, as vnto the cheefe heades, and vnto rulers, as vnto them that are ſent of hym for the

punishment of euyll doers, & for the prayse of them that doo wel, for so is the wyll of God. I neede not to expound these wordes, they be so plaine of them selues. Saint Peter doeth not say, Submit your selues vnto me, as supreame head of the Churche: neyther he sayth, Submit your selues from tyme to tyme to my successours in Rome: but he sayth, Submit your selfe vnto your kyng, your supreame head, and vnto those that he appointeth in auctoritie vnder him, for that you shal so shew your obedience, it is the wyll of God. GOD wyl that you be in subiection to your head and kyng. This is Gods ordinaunce, Gods commaundement, and Gods holy wyll, that the whole body of euery Realme, and all the members and partes of the same, shalbe subiect to their head, their king, and that (as Saint Peter writeth) for the Lordes sake: and (as Saint Paul wryteth) for conscience sake, and not for feare onely. Thus we learne by the woorde of God, to yeelde to our king, that is due to our king, that is, honour, obedience, paymentes of due tares, customes, tributes, subsidies, loue, and feare. Thus we know partly our bounden dueties to common auctho*r*itie: nowe let vs learne to accomplishe the same. And let vs moste instantly and hartily pray to GOD, the onely auctho*r* of all auctho*r*itie, for al them that be in auctho*r*itie, accordyng as Saint Paul wylleth, wryting thus to Timothi in his fyrste Epistle: I exhorte therefore, that aboue all thynges, prayers, supplications, intercessions, and geuyng of thankes be donne for all men: for kinges, and for all that be in auctho*r*itie,

1. Peter. 2.
Rom. 13.
Math. 22.
Rom. 13.
1. Tim. 1.

tie,

tie, that we may lyue a quiet and a peaceable lyfe, with all godlynesse and honestie: for that is good and accepted or allowable in the syght of God our Sauiour. Here Saint Paul maketh an earnest & an especial exhortatiō, concerning geuing of thankes, and prayer for kynges and rulers, saying, Aboue all thynges: as he myght say, in any wyse principally and cheefely, let prayer be made for kinges. Let vs hartily thanke God for his great and excellent benefite and prouidence, concernyng the state of kynges. Let vs pray for them, that they may haue Gods fauour and Gods protection. Let vs pray, that they may euer in all thynges haue God before their eyes. Let vs pray, that they may haue wysdome, strength, iustice, clemencie, & zeale to Gods glory, to Gods veritie, to christian soules, and to the common wealth. Let vs pray, that they may ryghtly vse their swoorde and auctho[r]itie, for the maynteynaunce and defence of the Catholique fayth conteyned in holy Scripture, and of their good and honeste subiectes, for the feare and punishmente of the euyll and vitious people. Let vs pray, that they maye faythfullye folowe the moste faythfull kynges and Captaynes in the Bible, Dauid, Ezekias, Iosias, and Moses, with such other. And let vs pray for our selues, that we maye liue godly in holy and Christian conuersation: so we shall haue God on our syde, and then let vs not feare what man can doo agaynst vs: so we shall lyue in true obedience, both to our moste mercifull kyng in heauen, and to our moste Christian Queene in earth: so shal we please GOD,

and

and haue the exceedyng benefite, peace of conscience, rest and quietnesse here in the worlde, and after this lyfe, we shal enioy a better lyfe, rest, peace, and the euerlasting blisse of heauen, whiche he graunt vs al, that was obedient for vs al, euen to the death of the crosse, Iesus Christe: to whom with the father and the holy ghoste, be all honour and glory, both nowe and euer. Amen.

¶ A Sermon agaynst whoredome and vncleannesse.

ALthough there wante not (good Christian people) great swarmes of vices worthie to be rebuked (vnto such decay is true godlynesse and vertuous lyuyng nowe come:) yet aboue other vices, the outragious seas of adulterie (or breaking of wedlocke) whoredome, fornication, and vncleannesse, haue not only braste in, but also ouerflowed almoste the whole worlde, vnto the great dishonour of God, the exceedyng infamie of the name of Christe, the notable decay of true religion, and the vtter destruction of the publique wealth, and that so abundantly, that through the customable vse thereof, this vice is growen into suche an heyghth, that in a maner among many, it is counted no synne at all, but rather a pastyme, a daliaunce, and but a touche of youth: not rebuked, but wynked at: not punished, but laughed at: wherefore it is necessarie at this present, to intreate of the sinne of whoredome and for-

fornication, declaryng vnto you the greatenesse of this sinne, and howe odious, hateful, and abominable it is, and hath alway benne reputed before GOD and all good men, and howe greeuously it hath benne punished both by the lawe of GOD, and the lawes of diuers princes. Agayne, to shewe you certayne remedies, whereby ye may (through the grace of GOD) eschewe this moste detestable synne of whoredome and fornication, and leade your lyues in all honestie and cleannesse, and that ye may perceyue that fornication and whoredome are (in the syght of God) most abominable sinnes: ye shal cal to remembrance this commaundement
Exod.20. of GOD, Thou shalt not commit adulterie: by the which woord adulterie, although it be properlye vnderstande of the vnlawfull commixtion or ioynyng togeather of a maried man with any woman beside his wyfe, or of a wyfe with any man beside her husbande: yet thereby is signified also all vnlawfull vse of those parties, whiche be ordeyned for generation. And this one commaundement (forbyddyng adulterie) doeth sufficiently paynt and set out before our eyes, the greatnesse of this synne of whoredome, and manifestly declareth, howe greatly it ought to be abhorred of all honest and faythfull persons. And that none of vs all shall thynke him selfe excepted from this commaundemente, whether we be olde or young, married, or vnmarried, man, or woman, heare what GOD the father sayth by his moste excel-
Deut.23. lent Prophete Moses, There shalbe no whore among the daughters of Israel, nor no whormonger

ger among the sonnes of Israel.

Here is whoredome, fornication, and all vncleannesse forbydden to al kyndes of people, all degrees, and all ages without exception. And that we shall not doubte, but that this precepte or commaundemente parteyneth to vs in deede, heare what Christe (the perfecte teacher of all trueth) sayth in the newe Testament, Ye haue hearde (sayth Christe) that it was sayd to them of the olde tyme, Thou shalt not commit adulterie: but I say vnto you, Whosoeuer seeth a woman, to haue his lust of her, hath committed adulterie with her alredy in his hart. Here our Sauiour Christe doeth not onely confyrme and stablishe the lawe agaynst adulterie, geuen in the olde Testament of GOD the father by his seruaunte Moses, and make it full of strength, continually to remayne among the professours of his name in the newe lawe: but he also (condemning the grosse interpretation of the Scribes & Pharisees, whiche taught that the forsayde commaundemente onely required to abstayne from the outwarde adultrie, and not from the fylthie desyres and impure lustes,) teacheth vs an exacte and full perfection of puritie and cleannesse of lyfe, both to keepe our bodyes vndefyled, and our hartes pure and free from all euyll thoughtes, carnall desyres, and fleshlye consentes. Howe canne we then be free from this commaundement, where so great charge is layde vppon vs? Maye a seruaunt doo what he wyll in any thyng, hauyng a commaundement of his maister to the contrary?

Math. 5.

Is not

Is not Christe our maister? Are not we his seruantes? Howe then may we neglect our maisters wyll and pleasure, and folowe our owne wyll and
Iohn.19. phantasie? Ye are my freendes (sayth Christe) yf you keepe those thynges that I commaunde you.

Now hath Christe our maister commaunded vs, that we shoulde forsake all vncleannesse & lecherie, both in body and spirite: thys therefore must we doo, yf we looke to please God. In the Gospell of
Math.13. Saint Matthewe we reade, that the Scribes and Pharisees were greeuously offended with Christe, because his disciples dyd not keepe the traditions of the forefathers, for they washed not their handes when they went to dinner or supper, and among
Math.15. other thynges, Christ answeared, and sayd, Heare and vnderstand. Not that thyng which entreth into the mouth, defyleth the man, but that whiche commeth out of the mouth, defyleth the man. For those thinges which proceede out of the mouth, come forth from the hart, and they defyle the man. For out of the hart proceede euyl thoughtes, murders, breaking of wedlocke, whoredome, theftes, false witnesse, blasphemies, these are the thynges whiche defyle a man. Here may we see, that not onely murder, theft, false witnesse, and blasphemy, defyle men, but also euyll thoughtes, breakyng of wedlocke, fornicaton, and whoredome.

Who is nowe of so litle wit, that he wyl esteeme
Iohn.14. whoredome and fornication to be thynges of small
Titus.1. importance, and of no wayght before God? Christ (whiche is the trueth, and can not lye) sayth, that euyl thoughtes, breaking of wedlocke, whoredome,

and

and fornication defyle a man, that is to saye, corrupte both the bodye and soule of man, and make them, of the temples of the holye ghoste, the filthye dunghyll, or dungeon of all vncleane spirites, of the house of God, the dwelling place of Satan.

Againe in the Gospell of Saint John, when the woman taken in adulterie, was brought vnto Chriſte, sayde not he vnto her, Goe thy waye, and sinne no more. Doeth not he here call whoredome sinne? And what is the rewarde of sinne, but euerlastyng death? If whoredome be sinne, then is it not lawfull for vs to committe it. For Saint John sayth, He that committeth sinne, is of the deuyll. And our Sauiour sayth, Euery one that committeth sinne, is the seruaunt of sinne. If whoredome had not benne sinne, surely saint John Baptiſt woulde neuer haue rebuked kyng Herode for takyng his brothers wife, but he tolde hym playnely, that it was not lawfull for hym to take his brothers wyfe. He winked not at ỹ whordome of Herode, although he were a kyng of great power, but boldly reprooued him, for his wicked & abominable lyuyng, although for the same he loſte his head. But he woulde rather suffer death, (then see God so dishonored, by the breakyng of his holy precept and commaundement) then to suffer whoredome to be vnrebuked, euen in a kyng. If whoordome had ben but a paſtime, a dalliance, and not to be paſſed of (as many count it now a dayes) truely John had ben more then twise madde, if he woulde haue hadde the displeasure of a kyng, if he woulde haue ben caſte in prison, and loſt his head

Iohn.8

Rom.6

I.Iohn.3

Iohn.8

Rom.6.

for a trifle. But Iohn knewe ryght well howe filthie, stinking, and abominable the sinne of whoredome is in the syght of God, therefore woulde not he leaue it vnrebuked, no not in a kyng. If whoredome be not lawfull in a kyng, neyther is it lawfull in a subiect. If whordome be not lawfull in a publique or common officer, neyther is it lawfull in a priuate person. If it be not lawfull neither in kyng, nor subiect, neyther in common officer, nor priuate person, truely then it is lawfull in no man nor woman, of what so euer degree or age they be.

Actes, 15. Furthermore, in the Actes of the Apostles, wee reade, that when the Apostles and elders, with the whole congregation, were geathered togeather to pacifye the hartes of the faythfull dwellyng at Antioche, (whiche were disquieted through the false doctrine of certayne Iewishe preachers) they sent word to the brethren, that it seemed good to the holye ghoste, and to them, to charge them with no more then with necessarye thynges: among other, they willed them to abstayne from Idolatry and fornication, from which (sayd they) yf ye keepe your selues, ye shall do well. Note here, howe these holye and blessed Fathers of Christes churche, woulde charge the congregation with no mo thinges then were necessary. Marke also howe among those thinges, from the whiche they commaunded the brethren of Antioch to abstaine, fornication and whordome is numbred. It is therefore necessarye, by the determination and consente of the holy ghost, and the apostles and elders, with the whole congregation, that as from Idolatrye

and

and ſuperſtition, ſo lykewiſe wee muſte abſtayne from fornication and whordome. It is necellarye vnto ſaluation to abſtayne from Idolatrie? So is it to abſtaine from whordome. Is there any nigher waye to leade vnto damnation, then to be an Idolater? No. Euen ſo, neither is there any nearer waye to damnation, then to be a fornicatour and an whormonger.

Nowe where are thoſe people, whiche ſo lightly eſteeme breaking of wedlocke, whordome, fornication and adulterie? It is neceſſary, ſaieth the holy ghoſte, the bleſſed Apoſtles, the elders, with the whole congregation of Chriſte, it is neceſſarye to ſaluation (ſay they) to abſtayne from whoordome. If it be neceſſarye vnto ſaluation, then woe be to them, which neglectyng their ſaluation, geue their mindes to ſo filthy and ſtinking ſinne, to ſo wicked vice, to ſuch deteſtable abomination.

The ſeconde part of the ſermon agaynſte adultry.

YOu haue ben taught in ỹ firſt part of this Sermon agaynſt adultery, howe that vice at this daye raygneth moſte aboue all other vices, and what is meant by this worde (adulterye) and howe holy Scripture diſſwadeth or diſcounſaileth from doyng that filthye ſinne, and finally what corruption commeth to mans ſoule through the ſinne of adultery. Nowe to proceede further, let vs heare what the

blessed Apostle Saint Paul sayth to this matter. writing to the Romanes, he hath these wordes: Let vs caste awaye the workes of darknesse, and put on the armour of lyghte. Let vs walke honestlye, as it were in the daye tyme, not in eatyng and drynking, neither in chaumbering and wantonnesse, neyther in stryfe and enuying, but put ye on the Lorde Jesus Christe, and make not prouision for the flesshe to fulfyl the lustes of it. Here the holy Apostle exhorteth vs to caste awaye the workes of darknesse, whiche (among other) he calleth gluttonous eatyng, drinkyng, chaumberyng, and wantonnesse, whiche are all ministers vnto that vice, and preparations to induce and bryng in the filthy sinne of the flesshe. He calleth them the deedes and workes of darknesse, not onelye because they are customably donne in darknesse, or in the night tyme, (for euery one that dooth euyll, hateth the lyght, neyther commeth he to the lyght, leaste his workes shoulde be reproued) but that they leade the ryght waye vnto that vtter darknesse, where weepyng and gnashyng of teeth shalbe. And he sayeth in an other place of the same Epistle, They that are in the flesshe, can not please GOD: We are detters, not to the flesshe, that we shoulde lyue after the flesshe, for if ye lyue after the flesshe, ye shal dye. Againe he saith, Flee from whordome, for euerye sinne that a man committeth, is without his bodye: but who so euer committeth whordome, sinneth agaynst his owne body. Do ye not knowe, that your members are the Temple of the holy ghost whiche is in you, whom also ye haue

Rom.13

Iohn.3.

Mat.13.

Rom.8.

1.Cor.6.

of

of God, and ye are not your owne? For ye are dearly bought: glorifye God in your bodyes. &c. And a litle before he ſayth, Doo ye not knowe that your bodyes are the members of Chriſte? Shal I then take the members of Chriſte, and make them the members of an whoore? God forbyd. Doo ye not knowe, that he whiche cleaueth to an whoore, is made one bodye with her? There ſhalbe two in one fleaſhe (ſayeth he) but he that cleaueth to the Lorde, is one ſpirite. What goodly wordes doth the bleſſed Apoſtle S. Paul bryng foorth here, to diſſwade or diſcounſell vs from whooredome and all vncleannelle? Your members (ſaith he) are ỹ temple of the holy ghoſte, whiche, who ſo euer doth defile, God wyll deſtroye hym, as ſayth S. Paul. If we be the temple of the holy ghoſt, how vnfittyng then is it, to dryue that holye ſpirite from vs thorough whoordome, and in his place to ſet the wicked ſpirites of vncleannelle and fornication, and to be ioyned, and doo ſeruice to them? Ye are dearely bought (ſayth he) therefore glorifie God in your bodyes. Chriſte that innocent lambe of God, hath bought vs from the ſeruitude of the deuyll, not with corruptible golde & ſyluer, but with his moſt pretious and deare harte blood. To what intente? That we ſhould fal againe vnto our olde vncleannelle and abominable lyuyng? Nay verily: but that we ſhoulde ſerue hym al the dayes of our lyfe, in holynelle and ryghteouſnelle, that wee ſhoulde glorifie hym in our bodyes, by puritie & cleannelle of lyfe. He declareth alſo that our bodyes are ỹ mẽbers of Chriſte. Howe vnſeemely a thing is it then

1. Peter. 1.

Eſai. 38.
Luke. 1.

to ceasse to be incorporate or imbodyed & one with Christ, and through whordome to be enioyned and made al one with an whoore? What greater dishonour or iniurie can we do to Christe, then to take awaye from hym the members of his bodye, and to ioyne them to whores, deuils, and wicked spirites? And what more dishonor can we do to our selues, then through vncleannes, to lose so excellent a dignitie and fredome, and to become bondslaues, and miserable captiues to the spirites of darknesse? Let vs therefore consider first the glory of Christ, & then our estate, our dignitie, and fredome, wherein God hath set vs, by geuyng vs his holy spirite: and let vs valiauntly defende the same agaynste Satan, and all his craftie assaultes, that Christ may be honoured, & that we lose not our libertie or freedome, but styll remayne in one spirite with him.

Ephes. 1. Moreouer, in his Epistle to the Ephesians, the blessed Apostle willeth vs to be so pure & free from adulterie, fornication, and all vncleannes, that we not once name them among vs (as it becommeth saintes) nor kylthines, nor foolishe talking, nor testyng, whiche are not comely, but rather geuing of thankes, for this ye know (sayth he) that no whoremonger, eyther vncleane person, or couetous person, (whiche is an idolater) hath any inheritaunce in the kingdome of Christe & of God. And that wee shoulde remember to be holy, pure, and free from all vncleannesse, the holy Apostle calleth vs Saintes, becaule wee are sanctifyed and made holye in the blood of Christe through the holy ghost.

Galat. 10. 1. Cor. 6.

Now if we be saintes, what haue we to do with the

the manners of the Heathen: Saint Peter ſayth, 1. Peter. 1.
As he which called you his holy, euen ſo be ye holy
alſo in all your conuerſation, becauſe it is writ-
ten, Be ye holy, for I am holy. Hytherto haue wee
heard howe greeuous a ſinne fornication and
whordome is, and how greatly God dooth abhorre
it throughout the whole Scripture: Howe can it Leui. 11.
any other wyſe be, then a ſinne of moſt abhomina- and. 19.
tion, ſeeyng it may not once be named among the
Chriſtians, muche leſſe it maye in anye poynte be
committed. And ſurely if wee woulde weigh the
greatneſſe of this ſinne, and conſider in it the right
kynde, we ſhoulde finde the ſinne of whordome,
to be that moſt filthye lake, foule puddle, and ſtin-
kyng ſynke, whereunto all kyndes of ſinnes and
euyles flowe, where alſo they haue theyr reaſting
place and abydyng.

For hath not the adulterer a pride in his whor-
dome? as the wiſe man ſaith, They are glad when
they haue donne euyl, and reioyce in thynges that
are ſtarke nought. Is not the adulterer alſo idle,
and delighteth in no godly exerciſe, but onely in
that his moſt filthie and beaſtly pleaſure. Is not
his minde pluckt, and vtterly drawen awaye from
al vertuous ſtudyes, and fruitful labours, and on-
ly geuen to carnal & fleaſhly imagination? Dooth
not the whoremonger geue his mynde to glutto-
ny, that he maye be the more apt to ſerue his luſtes
and carnall pleaſures? Dooth not the adulterer
geeue his mynde to couetouſneſſe, and to pollyng
and pilling of other, that he maye be the more able
to maynteyne his harlottes and whoores, and to

continue in his filthy and vnlawfull loue? Swelleth he not also with enuie agaynst other, fearing that his pray shoulde be allured and taken awaye from hym? Agayne, is he not yrefull, and replenished with wrath and displeasure, euen against his beste beloued, if at anye tyme his beastly and dyuelish requeste be letted? What sinne, or kynde of sinne is it that is not ioyned with fornication and whoredome? It is a monster of manye heades: it receyueth all kyndes of vices, and refuseth all kyndes of vertues. If one seueral sinne bringeth damnation, what is to be thought of that sinne, whiche is accompanyed with al euyls, and hath wayting on it whatsoeuer is hateful to God, damnable to man, and pleasaunt to Satan?

Great is the damnation that hangeth ouer the heades of fornicatours and adulterers. What shall I speake of other incommodities, whiche issue and flowe out of this stinkyng puddle of whoredome? Is not that treasure, which before al other is most regarded of honest persons, the good fame and name of man & woman, lost through whoredome? What patrimonie or lyuelode, what substaunce, what goodes, what ryches dooth whoredome shortly consume and bring to nought? What valiauntnesse and strength is manye tymes made weake, and destroyed with whoredome? What witte is so fine, that is not doted and defaced thorough whoredome? What beautie, (although it were neuer so excellent) is not disfigured through whoordome? Is not whoordome an enimie to the pleasaunt floure of youth, and bryngeth it not

gray

gray heares & olde age before the tyme? What gyft of nature (although it were neuer ſo pretious) is not corrupted with whordome? Come not the frenche pockes, with other diuers diſeaſes, of whordome? From whence come ſo many baſtardes and miſbegotten chyldren, to the hygh diſpleaſure of God, and diſhonour of holy wedlock, but of whordome? Howe manye conſume all their ſubſtaunce and goodes, and at the laſte fall into ſuche extreme pouertie, that afterwarde they ſteale, and ſo are hanged, through whoredome? What contention and manſlaughter commeth of whoredome? Howe many maydens be defloured, howe many wyues corrupted, howe many wydowes defiled through whoredome? How much is the publique and common weale impouerished, and troubled through whordome? How much is Gods word contemned and depraued by whoredome and whoremongers? Of this vice commeth a great part of the diuorſes whiche (nowe a dayes) be ſo commonlye accuſtomed and vſed by mens priuate authoritie, to the great diſpleaſure of God, and the breache of the moſte holye knotte and bonde of matrimonie. For when this moſte deteſtable ſinne is once crepte into the breaſte of the adulterer, ſo that he is entangled with vnlawfull and vnchaſte loue, straightwayes his true and lawfull wyfe is deſpiſed, her preſence is abhorred, her companye ſtynketh, and is lotheſome, what ſo euer ſhee dooth is diſpraiſed, there is no quietnes in the houſe, ſo long as ſhee is in ſyght: therefore to make ſhorte tale, ſhee muſt awaye, for her huſbande can brooke her no longer.

Thus

Thus through whordome, is the honest & harmlesse wife put away, and an harlot receyued in her stede: and in like sort, it happeneth many tymes in the wife towardes her husbande: O abhomination. Christe our Sauiour, very God and man, comming to restore the lawe of his heauenly father, vnto the ryght sense, vnderstandyng, and meanyng, (among other things) reformed the abuse of this lawe of God. For where as the Iewes vsed of a long sufferaunce, by custome to put awaye their wyues at their pleasure for euery cause: Christ correcting that euyll custome, dyd teache, that if anye man put away his wife, and marieth an other, for any cause, except onely for adulterie, (whiche then was death by the lawe) he was an adulterer, and forced also his wyfe so diuorsed to commit adulterie, if shee were ioyned to anye other man, and the man also so ioyned with her, to commit adulterie. Math. 19.

In what case then are those adulterers, whiche for the loue of an whoore put away their true and lawfull wyfe, agaynste all lawe, ryght, reason, and conscience? O dannable is the state wherein they stande. Swift destruction shall fal on them, if they repent not, and amende not: for God wyll not euer suffer holy wedlocke thus to be dishonoured, hated, and despised. He wyl once punishe this fleashly and licentious maner of liuing, and cause that this holy ordinaunce shalbe had in reuerence and honor. For surely wedlocke (as the Apostle sayth) is honorable among all menne, and the bedde vndefyled: But whoremongers and fornicatours GOD wyl iudge, that is to saye, punishe and condemne. But Hebre. 3.

to

to what purpoſe is this labour taken, to deſcribe and ſet foorth the greatneſſe of the ſinne of whoredome, and the incommodities that iſſue and flowe out of it, ſeeyng that breath and tongue ſhal ſooner fayle any man, then he ſhal or maye be able to ſet it out accordyng to the abomination and heynouſneſſe thereof. Notwithſtandyng, this is ſpoken to the intent that all men ſhoulde flee whoredome, and lyue in the feare of God: God graunte that it may not be ſpoken in vayne.

The third part of the Sermon againſte adultery.

N the ſeconde parte of this Sermon agaynſte adulterye that was laſte readde, you haue learned howe earneſtlye the Scripture warneth vs to auoyde the ſinne of adulterie, and to embrace cleaneneſſe of lyfe: and that through adulterye, wee fall into all kyndes of ſynnes, and are made bondſlaues to the deuyll: through cleanneſſe of lyfe wee are made members of Chriſte: and finally, howe farre adulterie bryngeth a man from all goodneſſe, and dryueth hym headlong into all vices, miſcheefe, and miſerye. Nowe wyll I declare vnto you in order, with what greeuous puniſhmentes GOD in tymes paſte plagued adulterie, and howe certayne worldlye Princes alſo dyd puniſhe it, that ye may perceyue that whoordome and fornication be ſinnes no leſſe deteſtable in the ſyght of GOD,

and

and to all good menne, then I haue hitherto vttered. In the firste booke of Moses, wee reade that when mankinde began to be multiplyed vpon the earth, the men and women gaue their myndes so greatly to fleashly delight, and filthy pleasure, that they liued without all feare of God. God seeyng this their beastly and abominable lyuyng, and perceyuyng that they amended not, but rather encreased dayly more and more in their sinfull and vncleane maners, repented that euer he had made man: and to shewe howe greatly he abhorreth adultery, whordome, fornication, and al vncleannes, he made all the fountaynes of the deepe earth to burste out, and the sluces of heauen to be opened, so that the rayne came downe vppon the earth by the space of fourtie dayes and fourtie nightes, and by this meanes destroyed the whole worlde, and all mankynde, eyght personnes onelye excepted, that is to saye, Noe the Preacher of ryghteousnesse (as Saint Peter calleth hym) and his wyfe, his three sonnes and their wiues. O what a greeuous plague dyd God cause here vppon all lyuyng creatures, for the sinne of whoredome? For the whiche, God tooke vengeaunce, not onely of man, but also of beastes, foules, and al lyuing creatures. Manslaughter was committed before, yet was not the worlde destroyed for that: but for whoredome, all the worlde (fewe onely except) was ouerflowed with waters, and so perished. An example woorthy to be remembred, that ye may learne to feare God.

Gene. 4.

Gene. 19. Wee reade agayne, that for the filthye sinne of vnclean-

vncleaneſſe. Sodome and Gomorre, and the other Cities nygh vnto them, were deſtroyed with fyre and brimſtone from heauen, ſo that there was neither man, woman, chylde, nor beaſte, nor yet anye thyng that grewe vppon the earth there left vndeſtroyed. Whoſe hart trembleth not at the hearyng of this hiſtorie? Who is ſo drowned in whordome and vncleaneſſe, that wyll not nowe for euer after, leaue this abominable liuyng, ſeeing that God ſo greeuouſly puniſheth vncleanes, to rayne fyre and brimſtone from heauen, to deſtroye whole Cities, to kyll man, woman, and chylde, and all other lyuyng creatures there abydyng, to conſume with fyre al that euer grewe? What can be more manifeſt tokens of Gods wrath & vengeaunce agaynſte vncleaneſſe and impuritie of lyfe? Marke this hiſtorie (good people) and feare the vengeaunce of God. Doo you not reade alſo, that God dyd ſmite Pharao and his houſe with great plages, becauſe that the vngodly deſyred Sara the wyfe of Abraham. Likewiſe reade wee of Abimelech kyng of Gerar, although he touched her not by carnall knowledge. Theſe plagues and puniſhmentes dyd God caſte vpon filthy and vncleane perſons, before the lawe was geeuen, (the lawe of nature onely raigning in the hartes of menne) to declare howe great loue he hadde to matrimonie and wedlocke, and agayne, howe much he abhorred adultry, fornication, and all vncleanneſſe. And when the lawe that forbade whordome was geuen by Moſes to the Jewes, dyd not God commaund that the breakers therof ſhould be put to death? The woordes of

Gen. 13

Gen. 20.

Leui. 22.

the

the lawe be these: who so committeth adulterye with any mans wyfe, shall dye the death, both the man & the woman, because he hath broken wedlocke with his neighbours wyfe. In the lawe also it was commaunded, that a damosell and a man taken togeather in whoredome, should be both stoned to death. In an other place we also reade, that
Num, 25. God commaunded Moses to take all the head Rulers, and Princes of the people, and to hang them vpon gibbets openly, that euery man might see them, because they eyther committed, or did not punish whoredome. Againe, did not God sende such a plage among the people for fornication and vncleanenesse, that they dyed in one daye three and twentie thousande? I passe ouer for lacke of tyme, many other histories of the holy Bible, whiche declare the greeuous vengeaunce, and heauie displeasure of God agaynst whoremongers and adulterers. Certes this extreme punishment appoynted of God, sheweth euidently howe greatlye God hateth whoredome. And let vs not doubt, but that God at this present abhorreth all manner of vncleannesse, no lesse then he dyd in the olde lawe, and wyll vndoubtedlye pounishe it, both in this worlde, and in the worlde to come. For he is a God
Psalm, 5. that can abide no wickednesse: therefore ought it to be eschewed of all that tender the glory of God, and the saluation of their owne soules.

1. Cor. 10. Saint Paul sayth, All these thynges are written for our example, and to teache vs the feare of God, and the obedience to his holy lawe. For if God spared not the naturall braunches, neyther

wyl

wyll he ſpare vs that be but graftes, if wee commit lyke offence. If God deſtroyed manye thouſandes of people, manye cities, yea the whole worlde, for whordome, let vs not flatter our ſelues, and thinke we ſhall eſcape free, and without punishment. For he hath promiſed in his holye lawe, to ſende moſte greeuous plagues vppon them that tranſgreſſe or breake his holye commaundementes. Thus haue we hearde, howe God puniſheth the ſinne of adultery: let vs nowe heare certaine lawes, whiche the ciuile Magiſtrates deuiſed in diuerſe countreyes, for the punishment thereof, that wee maye learne how vncleanneſſe hath euer ben deteſted in al well ordred cities and common wealthes, and among all honeſt perſons. The lawe among the Lepreians was this, that when any were taken in adultery, they were bounde and caryed three dayes thorowe the Citie, and afterwarde as long as they lyued, were they deſpiſed, and with ſhame and confuſion counted as perſons voyde of all honeſtye. Among the Locrenſians, the adulterers haue both theyr eyes thruſte oute. The Romanes in tymes paſte, puniſhed whoredome, ſommetyme by fyre, ſommetyme by ſwoorde. If a man among the Egyptians hadde benne taken in adulterye, the lawe was, that he ſhoulde openlye in the preſence of all the people be ſcourged naked with whippes, vnto the number of a thouſande ſtripes: the woman that was taken with hym hadde her noſe cutte of, whereby ſhee was knowen euer after to be an whoore, and therefore to be abhorred of all menne. Among the Arabians, they that

Lawes deuiſed for the puniſhment of whoredome.

were

were taken in adulterie had their heades stricken from their bodyes. The Athenians punished whordome by death in lyke maner. So likewise dyd the barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adultrie, both man and woman are stoned straight wayes to death, without mercye. Thus wee see what godly actes were deuised in times past of the high powers, for the putting away of whordome, & for the mayntenynng of holye matrimonie, or wedlocke, and pure conuersation. And the aucthours of these actes were no Christians, but Heathen: yet were they so inflamed with the loue of honestie, and purenesse of lyfe, that for the mayntenaunce and conseruation or keepyng vp of that, they made godly statutes, sufferyng neither fornication nor adultry to raigne in their Realmes vnpunished. Christ
Luke.3 sayde to the people, The Ninuites shall rise at the iudgement with this nation (meanyng the vnfaythfull Iewes) and shall condemne them: for they repented at the preachyng of Jonas, but beholde (sayth he) a greater then Jonas is here, (meaning him selfe) and yet they repent not. Shal not (thinke you) lykewise the Locrensians, Arabians, Athenians, with suche other, ryse vp at the iudgement, and condemne vs, for as much as they ceased from whordome at the commaundement of man, and wee haue the lawe, & manifest preceptes and commaundementes of God, and yet forsake wee not our filthy conuersation? truely, truely, it shalbe easier at the day of iudgement to these heathen, then to vs, excepte wee repent and amende.

For

though death of body ſeemeth to vs a greeuous
punishment in this worlde for whoredome: yet is
that payne nothing in comparison of the greuous
tormentes whiche adulterers, fornicatours, and
all vncleane persons shal suffer after this lyfe. For
all suche shalbe excluded and shut out of the king-
dome of heauen, as S. Paul sayth, Be not decey- 1 Cor. 6.
ued, for neyther whoremongers, nor worshyppers Gala. 5.
of images, nor adulterers, nor weaklynges, nor Ephe. 5.
Sodomites, nor theeues, nor couetous persons,
nor drunkardes, nor curſed ſpeakers, nor pyllers,
shall inherite the kyngdome of God. And Saint
John in his Reuelation sayth, That whoremon- Apoc. 20.
gers shall haue their parte with murderers, sorce-
rers, enchanters, lyers, idolaters, and such other,
in the lake whiche burneth with fyre and brym-
stone, which is the ſecond death. The punishment
of the body, although it be death, hath an ende, but
the punishment of the ſoule, whiche Saint John
calleth the ſeconde death, is euerlastyng, there shal
be fyre and brimstone, there shalbe weeping & gna-
shing of teeth, the woorme that shall there gna we
the conſcience of the damned, shall neuer dye. O Mat. 13.
whose hart distilleth not euen droppes of blood, to Luke. 3.
heare and conſyder these thynges? If we tremble
and shake at the hearyng and naming of these
paynes, oh what shal they doo that shal feele them,
that shall suffer them, yea, and euer shall suffer,
worldes without ende: God haue mercie vpon vs.
who is nowe so drowned in ſinne, and past al godli-
neſſe, that he wyl set more by fylthie and stinking
pleasure, (whiche soone passeth away) then by the

losse of euerlasting glory? Againe, who wyl so geue him selfe to the lustes of the flesshe, that he feareth nothyng at all the paynes of hell fyre? But let vs heare howe we may eschewe the sinne of whoredome & adulterie, that we may walke in the feare of God, and be free from those moste greeuous and intollerable tormentes, whiche abyde all vncleane persons. To auoyde fornication, adulterie, & al vncleannesse, let vs prouide that aboue al things, we may keepe our hartes pure and cleane, from al euil thoughtes and carnal lustes: for yf that be once infected and corrupt, we fal headlong into al kynd of vngodlynesse. This shall we easyly doo, yf when we feele inwardly, that Satan our olde enimie tempteth vs vnto whoredome, we by no meanes consent to his crafty suggestions, but valiantly resyst & withstande him by strong faith in the woord of God, aleaging against him alwaies in our hart, this commaundement of God: Scriptum est, non mœchaberis. It is written, Thou shalt not commit whoredome. It shalbe good also for vs, euer to liue in the feare of God, and to set before our eyes, the greeuous threatnynges of GOD against all vngodly sinners, and to consyder in our minde, howe fylthy, beastly, and short that pleasure is, wherevnto Satan moueth vs.

Remedies whereby to auoyde fornication and adulterie.

And agayne, howe the payne appoynted for that sinne, is intollerable and euerlastyng. Moreouer, to vse a temperaunce and sobrietie in eatyng and drynkyng, to eschewe vncleane communication, to auoyde all fylthie companie, to flee idlenesse, to delyght in readyng holy Scriptures, to watche

in

in godly prayers and vertuous meditations, and at all tymes, to exercise some godly trauayles, shal helpe greatly vnto the eschewyng of whoredome.

And here are all degrees to be monished, whether they be married or vnmarried, to loue chastitie and cleannesse of life. For the married are bound by the lawe of God so purely to loue one another, that neyther of them seeke any straunge loue. The man must onelye cleaue to his wyfe, and the wyfe agayne onlye to her husbande: they must so delight one in an others company, that none of them couete any other. And as they are bounde thus to liue togeather in all godlynesse and honestye, so lykewyse is their duetie, vertuouslye to bryng vp theyr chyldren, and to prouide that they fal not into Satans snare, nor into any vncleannesse, but that they come pure and honest vnto holy wedlocke, when tyme requyreth. So likewyse ought all maisters and rulers to prouide that no whoredome, nor any poynt of vncleannesse be vsed among their seruauntes. And agayne, they that are single, and feele in them selues that they can not lyue without the companie of a woman, let them geat wyues of theyr owne, and so lyue godly togeather: For it is better to marrie then to burne.

And to auoyde fornication, sayth the Apostle, let euery man haue his owne wyfe, and euery woman her owne husbande. Finally, al suche as feele in them selues a sufficiencie and habilitie (through the woorkyng of Gods spirite) to leade a sole and continent lyfe, let them prayse God for his gyfte, 1. Cor. 7.

and seeke all meanes possible to maynteyne the same: as by reading of holy Scriptures, by godly meditations, by continual prayers, and such other vertuous exercises. If we all on this wyse wyll endeuour our selues to eschew fornication, adulterie, and al vncleanesse, and leade our lyues in al godlynesse and honestie, seruing God with a pure and cleane hart, and glorifying hym in our bodyes by leadyng an innocent and harmeles lyfe, we may be sure to be in the number of those, of whom our Sauiour Christe speaketh in the Gospell on this maner, Blessed are the pure in hart, for they shall see God: to whom alone be al glory, honour, rule, and power, worldes without ende. Amen.

Math.5.

¶ A Sermon agaynst contention and brawlyng.

THis day (good Christian people) shal be declared vnto you, the vnprofitableneſse and shamefull vnhonestie of contention, stryfe, and debate, to the intent, that when you shall see as it were in a table paynted before our eyes, the euil fauouredneſse and deformitie of this moste detestable vice, your stomackes maye be moued to ryse agaynst it, and to detest and abhorre that sinne, which is so much to be hated, and pernicious and hurtfull to all men. But among al kindes of contention, none is more hurtful then is contention in matters of religion. Eschewe (sayth Saint Paul) foolishe and vnlearned questions, knowing

1.Tim.1.
2.Tim.2.

knowyng that they breede ſtryfe. It becommeth not the ſeruaunt of God to fyght, or ſtryue, but to be meeke towarde all men. This contention and ſtrife was in Saint Paules time among the Corinthians, and is at this time among vs Engliſhe men. For too many there be whiche vpon the Ale benches or other places, delyght to ſet foorth certayne queſtions, not ſo muche parteynyng to edification, as to vayne glorye, and ſhewyng foorth of their cunnyng, and ſo vnſoberly to reaſon and diſpute, that when neyther part wyll geue place to other, they fall to chydyng and contention, and ſometime from hot wordes, to further inconuenience. S. Paul coulde not abyde to heare among the Corinthians, theſe woordes of diſcorde or diſſention, I holde of Paul, I of Cephas, and I of Apollo: What would he then ſay, yf he heard theſe woordes of contention (whiche be nowe almoſt in euery mans mouth.) He is a Phariſee, he is a Goſpeller, he is of the newe ſort, he is of the olde fayth, he is a newe brocched brother, he is a good Catholique father, he is a Papiſt, he is an Heretique. Oh how the Church is diuided. Oh howe the cities be cut and mangled. Oh how the coate of Chriſt, that was without ſeame, is all to rent and torne. Oh body myſticall of Chriſte, where is that holy and happie vnitie, out of the whiche whoſoeuer is, he is not in Chriſt. If one member be pulled from an other, where is the body? If the body be drawen from the head, where is the lyfe of the body? we can not be ioyned to Chriſt our head, except we be glued with concorde and charitie one to another. 1. Cor. 3.

For he that is not in this vnitie, is not of the Churche of Christe, whiche is a congregation or vnitie
1. Cor. 3. together, and not a diuision. Saint Paul sayth, That as long as emulation or enuying, contention, and factions or sectes be among vs, we be carnall, and walke according to the fleshly man. And
Iames. 3. Saint James sayth, If ye haue bitter emulation or enuying, & contention in your hartes, glory not of it: for whereas contention is, there is vnstedfastnesse, and al euyl deedes. And why doo we not
1. Cor. 1. heare Saint Paul, whiche prayeth vs, whereas he myght commaunde vs, saying, I beseeche you, in the name of our Lorde Iesus Christe, that you wyll speake all one thyng, and that there be no dissention among you, but that you wil be one whole body, of one mynde, and of one opinion in the trueth. If his desyre be reasonable and honest, why doo we not graunt it? if his request be for our profite, why do we refuse it? And if we list not to heare his petition of prayer, yet let vs heare his exhorta-
Ephe. 4. tion, where he sayth, I exhort you that you walke as it becommeth the vocation in which you be called, with al submission and meekenesse, with lenitie and softnesse of mynde, bearing one another by charitie, studying to keepe the vnitie of the spirite, by the bonde of peace. For there is one body, one spirite, one faith, one baptisme. There is (saith he) but one body, of the whiche he can be no lyuely member, that is at variaunce with the other members. There is one spirite, which ioyneth and knytteth all thynges in one. And howe can this one spirit raigne in vs, whē we among our selues

be diuided? There is but one fayth, and howe can we then ſay, He is of the olde fayth, and he is of the newe fayth? There is but one baptiſme, and then ſhall not all they whiche be baptiſed be one? Contention cauſeth diuiſion, wherfore it ought not to be among Chriſtians, whom one fayth and baptiſme ioyneth in an vnitie. But yf we cõtemne Saint Paules requeſt and exhortation, yet at the leaſt, let vs regarde his earneſt intreating, in the whiche he doeth very earneſtly charge vs, and (as I may ſo ſpeake) coniure vs in this fourme and maner, If there be any conſolation in Chriſte, yf there be any comforte of loue, yf you haue any felowſhyp of the ſpirite, yf you haue any bowelles of pitie and compaſſion, fulfyl my ioy, beyng all lyke affected, hauing one charitie, being of one mynd, of one opinion, that nothing be done by contention, or vayneglory. Who is he, that hath any bowelles of pitie, that wyll not be mooued with theſe woordes ſo pithie? Whoſe hart is ſo ſtony, that the ſwoord of theſe woordes (which be more ſharp then any two edged ſwoorde) maye not cut and breake a ſunder? Wherefore, let vs endeuour our ſelues to fulfyll Saint Paules ioy here in this place, whiche ſhalbe at length to our great ioy in an other place. Let vs ſo reade the Scripture, that by readyng therof, we may be made the better lyuers, rather then the more contentious diſputers. If any thing be neceſſarie to be taught, reaſoned, or diſputed, let vs doo it with al meekenes, ſoftnes, and lenitie. If any thyng ſhal chaunce to be ſpoken vncomely, let one beare anothers frayletie.

Phil. 2.

Howe we ſhould reade the ſcripture.

He that is faultie, let him rather amende, then defende that which he hath spoken amisse, lest he fal by contention from a foolishe errour, into an obstinate heresie: for it is better to geue place meekely, then to winne the victorie with the breache of charitie, which chaunceth where euery man wyll defende his opinion obstinately. If we be Christian men, why doo we not folowe Christ, which sayth,

Math.10. Learne of me, for I am meeke and lowly in hart: A disciple must learne the lesson of his Scholemaister, and a seruaunte must obey the commaundement of his maister. He that is wyse and learned,

Iames.3. (sayth Saint James) let him shewe his goodnesse by his good conuersation, a sobernesse of his wysedome. For where there is enuie and contention, that wysedome commeth not from GOD, but is worldly wysedome, mans wysedome, and deuelish wysedome. For the wysdome that commeth from aboue from the spirite of God, is chaste and pure, corrupted with no euyll affections: it is quiet, meeke, and peaceable, abhorring all desyre of contention: it is tractable, obedient, not grudgyng to learne, and to geue place to them that teache better for their reformation. For there shall neuer be an ende of stryuyng and contention, yf we contende who in contention shalbe maister, and haue the ouerhande: yf we shall heape errour vpon errour, yf we continue to defende that obstinately, whiche was spoken vnaduisedly. For trueth it is, that stifnesse in mainteining an opinion, breedeth contention, brawlyng, and chyding, whiche is a vice among all other moste pernitious and pesti-

lent

lent to common peace and quietneſſe. And as it ſtandeth betwixt two perſons and parties (for no man commonly doeth chyde with hym ſelfe) ſo it comprehendeth two moſt deteſtable vices: the one is pickyng of quarelles, with ſharpe and contentious woordes: the other ſtandeth in frowarde anſwearing, and multiplying euyl woordes agayne. The fyrſte is ſo abominable, that Saint Paul ſayth, If any that is called a brother, be a woorſhipper of idolles, a brauler, a picker of quarelles, a theefe, or an extortioner, with him that is ſuche a man, ſee that ye eate not. Now here conſider that Saint Paul numbreth a ſcoulder, a brauler, or a pycker of quarelles, among theeues and idolaters, and many tymes commeth leſſe hurt of a theefe, then of a raylyng tongue: for the one taketh away a mans good name, the other taketh but his rycheſſe, whiche is of muche leſſe value and eſtimation, then is his good name. And a theefe hurteth but hym from whom he ſtealeth: but he that hath an euyl tongue, troubleth all the towne where he dwelleth, and ſometyme the whole countrey. And a raylyng tongue is a peſtilence ſo full of contagiouſneſſe, that Saint Paul wylleth Chriſtian men to forbeare the companie of ſuche, and neyther to eate nor drinke with them. And whereas he wil not that a Chriſtian woman ſhoulde forſake her husband, although he be an infidel, or that a Chriſtian ſeruant ſhould depart from his maiſter, which is an infidel & heathen, & ſo ſuffer a Chriſtian man to keepe companie with an infidel: yet he forbyddeth vs to eate or drynke with a ſcoulder, or a quarell

1. Cor. 5.

Agaynſt quarel pickyng.

1. Cor. 6.

rell picker. And also in the sixth Chapter to the Co-
1.Cor.6. rinthians, he sayth thus, Be not deceyued, for nei-
ther fornicatours, neyther worshyppers of idolles,
neyther theeues, nor drunkardes, nor cursed spea-
kers shal dwel in the kyngdome of heauen. It must
needes be a great fault that doeth moue and cause
the father to disherite his natural sonne. And how
can it otherwyse be, but that this cursed speaking
must needes be a moste damnable sinne, the which
Agaynst fro-ward answe-ryng. doeth cause God our moste mercifull and louyng
father, to depryue vs of his most blessed kyngdome
of heauen? Agaynst the other sinne that standeth
in requyting taunt for taunt, speaketh Christ him
Matth.5. selfe: I say vnto you (sayth our Sauiour Christe)
resist not euyl, but loue your enimies, & say wel by
them that say euyl by you, doo wel vnto them that
doo euyl vnto you, and pray for them that doo hurt
and persecute you, that you may be the children of
your father which is in heauen, who suffereth his
sunne to ryse both vppon good and euyll, and sen-
deth his rayne both vpon the iust & vniust. To this
doctrine of Christe agreeth very wel the teachyng
of Saint Paul, that chosen vessel of God, who
ceaseth not to exhort and cal vpon vs, saying,
Rom.12. Blesse them that curse you, blesse I say, and
curse not, recompence to no man euyll
for euyl, yf it be possible (as muche
as lyeth in you) lyue pea-
ceably with all
men.

The

¶ The ſecond part of the Sermon agaynſt contention.

IT hath benne declared vnto you in this Sermon agaynſt ſtryfe and braulyng, what greate inconuenience commeth thereby, ſpecially of ſuche contention as groweth in matters of religion: and howe when as no man wyll geue place to another, there is none ende of contention and diſcorde: and that vnitie whiche God requyreth of Chriſtians, is vterly thereby neglected and broken: and that this contention ſtandeth cheefely in two poyntes, as in pickyng of quarelles, and makyng of frowarde aunſweares. Nowe ye ſhall heare Saint Paules wordes, ſaying, Dearly beloued, auenge not your ſelues, but rather geue place vnto wrath, for it is written, Vengeance is mine, I wyl reuenge, ſayth the Lord. Therefore yf thyne enimie hunger, feede him, if he thyrſt, geue him drinke: be not ouercome with euyll, but ouercome euyll with goodneſſe. All theſe be the woordes of Saint Paul, but they that be full of ſtomacke, and ſet ſo muche by them ſelues, that they may not abyde ſo muche as one euyll woorde to be ſpoken of them, peraduenture wyll ſay: If I be euyll reuyled, ſhall I ſtande ſtyll lyke a gooſe, or a foole, with my fynger in my mouth? Shal I be ſuche an ydeote and diſarde, to ſuffer euerye man to ſpeake vppon me what they lyſt, to raile what they lyſte, to ſpewe out all theyr venime agaynſt me at theyr pleaſures? Is it not conuenient that he that ſpeaketh euyll, ſhoulde Deut. 32.

An obiection.

be

be answeared accordingly. If I shal vse this lenitie and softnesse, I shal both encrease mine enimies frowardnesse, and prouoke other to doo like. Such reasons make they that can suffer nothing, for the defence of their impatience. And yet yf by froward answearyng to a froward person, there were hope to remedy his frowardnesse, he should lesse offende that so shoulde answeare, doing the same not of ire or malice, but onely of that intent, that he that is so frowarde or malitious, may be reformed. But he that cannot amende another mans faulte, or canne not amende it without his owne fault, better it were that one shoulde perishe then two. Then yf he can not quiet hym with gentle woordes, at the last let him not folowe him in wicked and vncharitable woordes. If he can pacifie hym with sufferyng, let him suffer, and if not, it is better to suffer euyll, then to doo euyll, to say wel, then to say euyll. For to speake well agaynst euyll, commeth of the spirite of GOD: but to render euyl for euyll, commeth of the contrary spirite. And he that can not temper ne rule his owne anger, is but weake and feeble, and rather more lyke a woman or a childe, then a strong man. For the true strength and manlynesse is to ouercome wrath, and to despise iniuries, and other mens foolyshnesse. And beside this, he that shall despise the wrong donne vnto him by his enimie, euerye man shall perceyue that it was spoken or donne without cause: where as contrary, he that doeth fume and chafe at it, shall helpe the cause of his aduersarie, geuyng suspition that the thing

An answeare.

thyng is true. And in ſo goyng about to reuenge euyll, we ſhewe our ſelues to be euyll, and whyle we wyl puniſhe and reuenge an other mans folly, we double and augment our owne folly. But many pretences fynde they that be wylfull, to colour their impatience. Myne enimie (ſay they) is not woorthie to haue gentle woordes or deedes, beyng ſo ful of malice or frowardnes. The leſſe he is woorthy, the more art thou allowed of God, the more art thou commended of Chriſt, for whoſe ſake thou ſhouldeſt render good for euyll, becauſe he hath commaunded thee, and alſo deſerued that thou ſhouldeſt ſo doo. Thy neyghbour hath peraduenture with a woorde offended thee: call thou to thy remembrance with howe many woordes & deedes, how greeuously thou haſt offended thy Lord God. What was man, when Chriſte dyed for hym? was he not his enimie, and vnwoorthy to haue his fauour and mercie? Euen ſo, with what gentleneſſe and patience doeth he forbeare and tollerate and ſuffer thee, although he is dayly offended by thee? Forgeue therefore a lyght treſpaſſe to thy neyghbour, that Chriſte maye forgeue thee many thouſandes of treſpaſſes, whiche art euery day an offender. For if thou forgeue thy brother, being to thee a treſpaſſer, then haſt thou a ſure ſigne and token, that God wyl forgeue thee, to whom all men be debters and treſpaſſers. Howe wouldeſt thou haue God mercifull to thee, yf thou wylt be cruell vnto thy brother? Canſt thou not fynde in thyne hart to doo that towardes another that is thy fellowe, whiche God hath done to thee, that art but

his

his seruaunt? Ought not one synner to forgeue an other, seeing that Christ, which was no sinner, did pray to his father for them that without mercy and despytefully put him to death? Who, when
1.Pet.2. he was reuyled, dyd not ble reuylyng woordes agayne, and when he suffered wrongfully, he dyd not threaten, but gaue all vengeaunce to the iudgement of his father whiche iudgeth rightfully. And what craftest thou of thy head, yf thou labour not to be in the body? Thou canst be no member of Christe, yf thou folowe not the steppes
Esai.4. of Christe: (who as the Prophete sayth) was ledde to death lyke a Lambe, not opening his mouth to reuylyng, but openyng his mouth to prayying for them that crucified him, saying, Father, forgeue
Luke.23. them, for they can not tell what they doo. The
Actes.7. whiche example, anone after Christe, Saint Steuen dyd folowe, and after Saint Paul: We be euil spoken of (sayth he) and speake well, we suffer persecution, and take it patiently: Men curse vs,
1.Cor.4. and we gently intreate. Thus Saint Paul taught that he dyd, and he dyd that he taught. Blesse you (sayth he) them that persecute you: blesse you, and curse not. Is it a great thyng to speake well to thyne aduersarie, to whom Christe doeth commaunde thee to doo well? Dauid when Semei dyd cal hym al to nought, dyd not chyde agayne, but sayde patiently, Suffer hym to speake euyll, yf perchaunce the Lorde wyll haue mercie on me. Hystories be full of examples of heathen men, that tooke very meekely both opprobrious and reprocheful woordes, and iniurious or wrongfull deedes,

deedes. And ſhall thoſe heathen excell in patience vs that profeſſe Chriſte, the teacher and example of all patience? Liſander, when one dyd rage agaynſt him, in reuyling of him, he was nothyng moued, but ſayde, Goe to, goe to, ſpeake agaynſt me as muche and as ofte as thou wylt, and leaue out nothyng, yf perchaunce by this meanes thou mayeſt diſcharge thee of thoſe noughtie thynges, with the which it ſeemeth that thou art ful laden. Many men ſpeake euil of al men, becauſe they can ſpeake well of no man. After this ſorte this wyſe man auoyded from him, the reprochefull woordes ſpoken vnto him, imputing and laying them to the naturall ſickneſſe of his aduerſarie. Pericles, when a certayne ſcoulder, or raylyng felowe dyd reuyle hym, he aunſweared not a woorde agayne, but went into a gallerie, and after toward night, when he went home, this ſcoulder followed him, raging ſtill more and more, becauſe he ſawe the other to ſet nothing by him: and after that he came to his gate (beyng darke nyght) Pericles commaunded one of his ſeruantes to light a torch, & to bring the ſcoulder home to his owne houſe. He did not only with quietnes ſuffer this brauler patiently, but alſo recompenced an euil turne with a good turne, and that to his enimie. Is it not a ſhame for vs that profeſſe Chriſte, to be woorſe then Heathen people, in a thyng cheefely parteynyng to Chriſtes religion? ſhal philoſophie perſwade them, more then Gods woorde ſhall perſwade vs? ſhall natural reaſon preuayle more with them, then religion ſhall with vs? ſhall mans wyſedome leade

them

them to those thynges, whereunto the heauenly doctrine can not leade vs? What blindnesse, wylfulnesse, or rather madnesse is this? Pericles being prouoked to anger with many vilanous woordes, answeared not a woorde. But we, stirred but with one litle woorde, what foule worke doo we make? How we doo we fume, rage, stampe, & stare lyke mad men? Many men, of euery trifle wil make a great matter, & of the sparke of a litle woord, wyl kyndle a great fyre, takyng al thynges in the woorst part. But howe muche better is it, and more lyke to the example & doctrine of Christe, to make rather of a great fault in our neyghbour, a smal fault, reasonyng with our selues after this sorte, He spake these woordes, but it was in a sodaine heate, or the drinke spake them, and not he, or he spake them at the motion of some other, or he spake them beyng ignorant of the trueth, he spake them not against me, but agaynst hym whom he thought me to be. But as touchyng euyl speakyng, he that is redy to speake euyl agaynst other men, fyrste let hym examine hym selfe, whether he be faultlesse and cleare of the faulte whiche he kyndeth in another. For it is a shame when he that blameth another for any fault, is gyltie hym selfe, eyther in the same faulte, eyther in a greater. It is a shame for hym that is blynde, to cal another man blynde: and it is more shame for hym that is whole blynde, to call hym blynkarde, that is but poureblynde. For this is to see a strawe in an other mans eye, when a man hath a blocke in his owne eye.

Reasons to moue men from quarell pikyng.

Then let hym consyder, that he that dieth to speake

ſpeake euyll, ſhall commonly be euyll ſpoken of agayne. And he that ſpeaketh what he wyll for his pleaſure, ſhal be compelled to heare that he would not, to his diſpleaſure. Moreouer, let hym remember that ſayeing, that wee ſhall geue an accounte for euery idle woorde. Howe muche more then ſhal wee make a reckenyng for our ſharpe, bitter, brauling, and chiding wordes, which prouoke our brother to be angrye, and ſo to the breache of his charitie? And as touchyng euyll aunſwearyng, although wee be neuer ſo muche prouoked by other mens euyl ſpeakyng, yet wee ſhal not folowe their frowardnes by euyll aunſwearing, if wee conſider that anger is a kinde of madnes, & that he whiche is angrye, is (as it were for the tyme) in a phrenſie. Wherefore let hym beware, leaſte in his furie he ſpeake any thing, whereof afterward he may haue iuſt cauſe to be ſory. And he that wyll defende that anger is not furie, but that he hath reaſon, euen when he is moſt angrye: then let hym reaſon thus with him ſelfe when he is angry. Nowe I am ſo moued and chafed, that within a litle whyle after I ſhalbe otherwiſe mynded: wherfore then ſhould I nowe ſpeake any thing in mine anger, whiche hereafter, when I would fayneſt, cannot be changed? wherfore ſhall I do any thing, now being (as it were) out of my wit, for the which, when I ſhall come to my ſelfe againe, I ſhalbe very ſadde? why dooth not reaſon? why dooth not godlyneſſe? yea, why dooth not Chriſte obteyne that thyng now of me, whiche hereafter time ſhal obteyne of me? If a man be called an adulterer, blurer, drunkarde,

Math. 22.

Reaſons to moue menne from frowarde anſwearyng.

or by any other shamefull name, let hym consyder earnestlye, whether he be so called truely or falsely: if truely, let hym amende his fault, that his aduersary may not after worthily charge him with such offences: if these thinges be layd agaynst hym falsly, yet let hym consyder whether he hath geuen any occasion to be suspected of suche thinges, and so he maye both cut of that suspection, whereof this slaunder dyd aryse, and in other thinges shall liue more warely. And thus vsing our selues, we may take no hurt, but rather much good, by the rebukes and slaunders of our enimie. For the reproch of an enimie may be to many menne a quicker spurre to the amendement of their lyfe, then the gentle monition of a freende. Philippus the kyng of Macedonie, when he was euyll spoken of by the cheefe Rulers of the citie of Athens, he did thanke them hartily, because by them he was made better, both in his woordes and deedes: for I study (sayd he) both by my sayings and doynges, to prooue them lyers.

The third part of the sermon
agaynst contention.

WE hearde in the last lesson of the sermon agaynste stryfe and brauling, how we may answeare thē which mainteyne their froward sayinges in contention, and that wyll reuenge with woordes suche euyl as other

other men do to them, and finally howe we may accordyng to Gods wyll order our ſelues, and what to conſyder towardes them when we are prouoked to contention and ſtrife with rayling wordes. Nowe to proceede in the ſame matter, you ſhall knowe the ryght way howe to diſprooue and ouercome your aduerſary and enimie. This is the beſt way to improue a mans aduerſarye, ſo to lyue, that all which ſhal know his honeſtie, may beare witnes that he is ſlaundered vnwoorthyly. If the fault, whereof he is ſlaundered, be ſuche, that for the defence of his honeſtie, he muſte needes make aunſweare, let hym aunſweare quyetly and ſoftly, on this faſhion, That thoſe faultes be layde agaynſte hym falſely. For it is trueth that the wiſe Prou.15. man ſayeth, A ſofte aunſweare aſſwageth anger, and an harde and ſharpe anſweare, dooth ſtirre vp rage and furie. The ſharpe aunſweare of Nabal 1.Reg.25. dyd prouoke Dauid to cruel vengeaunce: but the gentle wordes of Abigail, quenched the fire againe that was all in a flame. And a ſpeciall remedie agaynſte malitious tongues, is to arme our ſelues with patience, meekeneſſe, and ſilence, leaſte with multiplying wordes with the enimie, we be made as euil as he. But they that can not beare one euill Anobiection. worde, peraduenture for their owne excuſe will alege that whiche is written: He that deſpiſeth his good name, is cruel. Alſo we reade, Anſwer a foole Prou.26. according to his foolihnes. And our Lorde Jeſus dyd holde his peace at certayne euyl ſayinges: but to ſome he anſweared diligently. He heard men cal hym a Samaritane, a Carpenters ſonne, a wyne

Iohn .19. drynker, and he held his peace: but when he heard them say, Thou hast the deuil within the: he an-
An answeare. swered to that earnestly, Trueth it is in dede, that there is a time, whē it is conuenient to answeare a foole according to his foolishnesse, least he should seeme in his owne conceite to be wyse. And sometime it is not profitable to answeare a foole according to his foolishnesse, least the wise man be made like to the foole. When our infamie, or the reproche that is donne vnto vs, is ioyned with the peryll of manye, then it is necessarie in answearyng, to be quicke & ready. For wee reade that many holy men of good zeales, hath sharpely & fiercely both spoken and answeared tyrants and euyl men: which sharp woords came not of anger, rancor, or malice, or desire of vengeaunce, but of a feruent desyre to bryng them to the true knowledge of God, and from vngodly liuyng, by an earnest and sharpe rebuke and
Math.3. chydyng. In this zeale, Saint John Baptist called the Pharisees, Adders broode: and Sainte
Galat.3. Paule called the Galathians, fooles: and the men of Crete, he called lyers, euyl beastes, and sluggishe
Titus.1. bellyes: and the false Apostles, he called dogges,
Philip.3. and craftie woorkemen. And this zeale is godlye, and to be allowed, as it is playnely prooued by the example of Christe, who although he were the fountayne and spryng of all meekenes, gentlenes,
Math.23. and softenesse: yet he called the obstinate Scribes and Pharisees, blind guydes, fooles, painted graues, hypocrites, serpentes, adders brood, a corrupt and wicked generation. Also he rebuketh Peter
Math.16. egerly, saying, Gos behynde me Satan. Like wise

Saint

S. Paul reproueth Elimas, ſaying, O thou full of all craft and guyle, enimie to al iuſtice, thou ceaſſeſt not to deſtroye the ryght wayes of God: and nowe loe, the hande of the Lorde is vpon thee, and thou ſhalt be blynde, and not ſee for a tyme. And Saint Peter reprehendeth Ananias very charply, ſaveing, Ananias, howe is it that Satan hath fylled thy hart, that thou ſhouldeſt lye vnto the holye ghoſte? This zeale hath benne ſo feruente in many good menne, that it hath ſtyred them, not only to ſpeake bitter and eager woordes, but alſo to doo thinges, which might ſeeme to ſome to be cruel, but in deede they be very iuſt, charitable, & godly, becauſe they were not donne of yre, malice, or contentious mynde, but of a feruent mynd, to the glory of God, and the correction of ſinne, executed by men called to that office. For in this zeale our Lorde Jeſus Chriſte dyd dryue with a whippe the byers and ſellers out of the temple. In this zeale Moſes brake the two tables whiche he had receyued at Gods hande, when he ſawe the Iſraelites daunſyng about a Calfe, and cauſed to be killed xxiiii. M. of his owne people. In this zeale, Phinees the ſonne of Eleazar, did thruſt through with his ſword, Zambry, & Colby, whom he founde together ioyned in the acte of lecherye. Wherefore, nowe to returne agayne to contentious woordes, and ſpecially in matters of religion, and Gods woorde, (whiche woulde be vſed with all modeſtie, ſobernelle, and chaſtitie) the woordes of S. James ought to be well marked, and borne in memorie, where he ſayth, that of contention ryſeth all euill.

Actes. 13.

Actes. 5.

Iohn. 2.

Exod. 32.

Math. 25.

But theſe examples are not to be followed of euery body, but as men be called to office and ſet in authoritie.

And

Prou.20. And the wyſe kyng Salomon ſayeth, Honour is due to a man that keepeth hym ſelfe from contention, and al that mingle them ſelues therewith, be fooles. And becauſe this vice is ſo muche hurteful to the ſocietie of a common wealth, in all well ordered cities, theſe common braulers and ſcoulders be pounished with a notable kinde of payne: as to be ſet on the cokking ſtoole, pillory, or ſuch like. And they be vnwoorthye to lyue in a common wealth, the which do as much as lieth in them, with brauling and ſcoulding to diſturbe the quietneſſe and peace of the ſame. And whereof commeth this contention, ſtrife, and variaunce, but of pride & vaine glory? Let vs therfore humble our ſelues vnder the mighty hande of God, whiche hath promiſed to reſt vpon them that be humble and lowe in ſpirite. If we be good and quiet Chriſtian men, let it appeare in our ſpeache and tongues. If wee haue forſaken the deuyll, let vs vſe no more dyueliſhe tonges. He that hath ben a raylyng ſcoulder, nowe let hym be a ſober counſayler. He that hath ben a malitious ſlaunderer, nowe let hym be a louyng comforter. He that hath ben a vayne rayler, nowe let hym be a ghoſtly teacher. He that hath abuſed his tongue in curſyng, nowe let him vſe it in bleſſing. He that hath abuſed his tongue in euyl ſpeakyng, nowe let him vſe it in ſpeaking well. All bitternelle, anger, raylyng, and blaſphemie, let it be auoyded from you. If you may, & it be poſſible, in no wyſe be angrye. But if you may not be cleane voyd of this paſſion, then yet ſo temper & bridle it, that it ſtirre you not to contention and braulyng.

1. peter. 5. Luke. 1.

If

agaynſt contention.

If you be prouoked with euyl ſpeaking, arme your ſelfe with patience, lenitie, and ſilence, either ſpeakyng nothyng, or els beyng very ſofte, meeke, and gentle in anſwearyng. Ouercome thine aduerſaries with benifites and gentlenes. And aboue all thinges, keepe peace and vnitie: be no peace breakers, but peace makers. And thē there is no doubt, but that God the aucthour of comfort & peace, wyl graunt vs peace of conſcience, and ſuche concorde and agreement, that with one mouth and mynde, we may glorifie God the father of our Lord Jeſus Chriſt: to whom be al glory, now and euer. Amen.

HEreafter ſhal folow ſermons of faſtyng, praying, almes deeds, of the natiuitie, paſſion, reſurrection, & aſſention of our ſauiour Chriſt: of the due receauing of his bleſſed body and blood, vnder the fourme of dread and wine: agaynſt idleneſſe, agaynſt gluttony and drunkenneſſe, agaynſt couetouſneſſe, agaynſt enuie, ire, and malice, with many other matters, as well fruitefull as neceſſary to the edifying of Chriſtian people, and the encreaſe of godly liuyng.

God ſaue the Queene.

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